

BELLS EDITION.
The POETS of GREAT BRITAIN
COMPLETE FROM
CHAUCER to CHURCHILL.



CHAUCER VOL. II.
She gathereth flowres partie white & red
To make a sotel gerlond for hire hed

Wynghet Pater. R. woodcut. B. H.

Richard del.

London Printed for John Bell British Library Dec^r 14th 1782.

Grignon sculp.



P
GE
THE
TH

O
T
T
W
S
T
T
J
M
M
U
T
T
H
I
M
O
A
T
T
T
T
W
S
A

AT

THE
POETICAL WORKS
OF
GEOFF. CHAUCER.

IN FOURTEEN VOLUMES.

THE MISCELLANEOUS PIECES

From Urry's Edition 1721,

THE CANTERBURY TALES

From Tyrwhitt's Edition 1775.

Grete well CHAUCER whan ye mete----

Of ditees and of songes glade,

The which he--made,

The londe fulfilled is over all.

GOWER.

My maister CHAUCER--chiefe poete of Breayne----

Whom all this londe schulde of ryght preferre,

Sith of our langage he was the lode-sterre----

That made first to dysgylle and rayne

The gold dewe dropys of speche and eloquence

Into our tunge through his excellence.

LYDGATE.

The honour of English tong is dede----

My mayster CHAUCER, floure of eloquence,

Mirroure of fructuous entendement,

Univerfel sadir in scienece----

This londis verray tresour and richeffe----

The firste fynder of our fayre langage.

OCCLEVE.

Venerabil CHAUCER, principall poete but pere,

Heviuly trumpet, orige and regulere,

In eloquence balme, condict and diall,

Mylky fountane, clere strand, and rois riall,

Of fresche endite throw Albionn land braid.

DOUGLAS.

O reverend CHAUCER! rose of rethouris all,

As in oure tong flour imperial

That raise in Brittain exir, quha reidis right

Thou beiris of Makers the triumphs royall,

The fresche enamilt termes celestiaall:

This mater couth half illuminat full bricht,

Was thou nocht, of our Inglis all the light,

Surmounting every young terrestriall

As far as May's morrow dois midnight.

DUNBAR.

VOL. II.

EDINBURG:

AT THE Apollo Press, BY THE MARTINS.

Anno 1782.



P
GE

CA
PROL. TO
THE KN
THE MID

I
I c
But
On
Ha
Of
An
In
WH
On
Ole
Th
He
Of
C
To
Hie
WH
But
Da
C
Th
He
Of
Th
Wi
Hi
Da
To

AT T

THE
POETICAL WORKS
OF
GEOFFREY CHAUCER.
VOL. II.

CONTAINING HIS
CANTERBURY TALES, *viz.*

PROL. TO CANT. TALES, THE KNIGHTES TALE, THE MILLERES TALE,		THE REVES TALE, THE COKES TALE, THE MAN OF LAWES TALE, <i>&c. &c. &c.</i>
---	--	--

But natheles certain
 I can right now no thrifty Tale sain,
 But CHAUCER, (though he can but lewedly
 On metres and on riming craftily)
 Hath sayd hem in swiche English as he can
 Of olde time, as knoweth many a man;
 And if he have not sayd hem, leve brother,
 In a book, he hath sayd hem in another----
 Who so that wol his large Volume seke. TALES, *ver.* 4465.

Dan CHAUCER, well of English undefild,
 On Fame's eternal bead-roll worthy to be fill'd----
 Old Dan Geffrey, in whose gentle spright
 The pure well-head of poetry did dwell----
 He whilft he lived was the soveraigne head
 Of shepherds all-----

SPENSER.

Old CHAUCER, like the morning star,
 To us discovers day from far;
 His light those mists and clouds dissolv'd
 Which our dark nation long involv'd;
 But he descending to the shades
 Darknes again the age invades.

DENHAM.

CHAUCER, him who first with harmony inform'd
 The language of our fathers... His legends blithe
 He sang of love or knighthood, or the wiles
 Of homely life, thro' each estate and age
 The fashions and the follies of the world
 With cunning hand portraying----
 Him who in times-----
 Dark and untaught began with charming verse
 To tame the rudeness of his native land.

AKENSIDE.

EDINBURG:
 AT THE Apollo Press, BY THE MARTINS.
Anno 1782.



THE

WHAN
The drou
And bath
Of which
Whan Z
Enspired
The tend
Hath in
And sma
That slep
So priker
Than lon
And palm
To serve

For a gr
lines see th
ψ. 8. H
the *Discon*
ψ. 13. A
distinguish
"eri, inq
"la palma
"—Rome
lian. Chau
palmers.

THE CANTERBURY TALES.

THE PROLOGUE.

W HANNE that April with his shoures sote
The droughte of March hath perced to the rote,
And bathed every veine in swiche licour,
Of whiche vertue engendred is the flour;
Whan Zephirus eke with his sote brethe 5
Enspired hath in every holt and hethe
The tendre croppes, and the yonge sonne
Hath in the Ram his halfe cours yronne,
And smale fowles maken melodie,
That slepen alle night with open eye, 10
So priketh hem nature in hir corages,
Than longen folk to gon on pilgrimages,
And palmeres for to seken strange strondes,
To serve halwes couthe in sondry londes;

For a grammatical and metrical analysis of the first eighteen lines see the *Essay*, &c. p. 167—170.

¶ 8. *Hath in the Ram*] Rather the *Bolle*. See the reasons in the *Discourse*, &c. p. 177.

¶ 13. *And palmeres*] The different sorts of pilgrims are thus distinguished by Dante, *Vita nuova*, p. 80, “Chiamansi *Palmeri*, inquanto vanno oltra mare, laonde molte volte recano la palma;—*Peregrini*, inquanto vanno alla casa di Galizia;—*Romei*, inquanto vanno a Roma.” But he speaks as an Italian. Chaucer seems to consider all pilgrims to foreign parts as palmeres.

And specially from every shire's ende 15
 Of Englelond to Canterbury they wende,
 The holy blisful martyr for to seke
 That hem hath holpen whan that they were seke.

Befelle that in that seson on a day,
 In Southwerk at The Tabard as I lay, 20
 Redy to wenden on my pilgrimage
 To Canterbury with devoute corage,
 At night was come into that hostelrye
 Wel nine-and-twenty in a compaignie
 Of sondry folk, by aventure yfalle 25
 In felawship, and pilgrimes were they alle
 That toward Canterbury wolden ride.
 The chambres and the stables weren wide,
 And wel we weren esed atte beste.

And shortly when the sonne was gon to reste, 30
 So hadde I spoken with hem everich on,
 That I was of hir felawship anon,
 And made forward erly for to rise,
 To take oure way ther as I you devise.

But natheles while I have time and space, 35
 Or that I forther in this Tale pace,

¶. 20. *The Tabard*] See Mr. Speght's note, as cited in the
Discourse, [5^c. n. 6.

¶. 29. *wel—esed*] *Bien aises*. The later French usage of *aîs*
 sing. and *aîses* plur. unaccented, seems to be a corruption.

¶. 33. *And made forward*] More properly *forward*. See be-
 low, ver. 831, 50, 54, from the Sax. *fore-word*, promise. *Made*
 (contracted from *maiked*) is a dissyllable. See ver. 4361.

Me think
 To tellen
 Of eche of
 And which
 And eke is
 And at a k
 A *Knig*
 That fro t
 To riden
 Trouthe a
 Ful worth
 And ther

¶. 43. *A*
 may be illu
 who (for a
 been upon
 v. iii. p. 11
 "de Gour
 "maryn, e
 "aussi a le
 "de Peyte
 "les et all
 "honour.
 Chaucer th
 dria and L
 blem diffic
 services ag
 than the m

¶. 48. *f*
 Chaucer
 ver. 1450
 Errer is u
 superl. bel

15 Me thinketh it accordant to reson
 To tellen you alle the condition
 Of eche of hem, so as it semed me,
 And whiche they weren, and of what degre, 40
 And eke in what araie that they were inne;
 20 And at a knight than wol I firste beginne.

A *Knight* ther was, and that a worthy man,
 That fro the time that he firste began
 To riden out he loved chevalrie, 45
 Trouthe and honour, fredom and curtesie.
 25 Ful worthy was he in his lordes werre,
 And therto hadde he ridden, no man ferre

30 v. 43. *A Knight*] The course of adventures of our Knight may be illustrated by those of a real knight of Chaucer's age, who (for any thing that appears to the contrary) might have been upon this very pilgrimage; his epitaph is in Leland's *Itin.* v. iii. p. 111; "Icy gist le noble et vaillant Chivaler Matheu de Gourney, &c. — qui en sa vie fu a la bataille de Bena-
 "maryn, et ala apres a la siege d'Algezire sur les Sarazines et
 "aussi a les batailles de l'Ecluse, de Cressy, de Deyngenesse,
 "de Peyteres, de Nazare, d'Ozrey et a plusours autres batail-
 "les et assieges en les quex il gaigna noblement graunt los et
 "honour." — He died in 1406 at the age of ninty-six. Why Chaucer should have chosen to bring his knight from Alexandria and Lettowe rather than from Cressy and Poitiers is a problem difficult to resolve, except by supposing that the slightest services against infidels were in those days more honourable than the most splendid victories over Christians.

35 v. 48. *ferre*] *i. e. ferer*, the comparative of *fer*, *far*. So Chaucer uses *derre* for *derer*, the comparat. of *dere*, *dear*, ver. 1450; "Ther n'as no man that Theseus hath *derre*." *Ferrer* is used at length by Peter of Langtoft, and *ferrest*, the superl. below, ver. 496.

As well in Cristendom as in Hethenesse,
And ever honoured for his worthinesse.

50

At Alifandre he was whan it was wonne:
Ful often time he hadde the bord begonne
Aboven alle nations in Pruce:
In Lettowe hadde he reysed and in Ruce,

ψ. 51. *At Alifandre*] Alexandria in Egypt was won (and immediately after abandoned) in 1365 by Pierre de Lusignan King of Cyprus. The same prince, soon after his accession to the throne in 1352, had taken Satalie, the ancient Attalia; and in another expedition, about 1367, he made himself master of the town of Layas in Armenia. Compare *11 Memoire sur les ouvrages de Guillaume de Machaut. Acad. des Ins. t. xx. p. 426, 432, and Memoire sur la vie de Philippe de Maizières, t. xvii. p. 493.* See also *Froissart, v. liii. p. 21.* Walsingham mentions the taking of Alexandria, [p. 180,] and adds, "Interfuerunt autem huic captioni cum rege Cypræ plures Anglici et Aquitanici, referentes tam in Angliam quam in Aquitaniam pannos aureos et holosericos, splendoresque gemmarum exoticos, in testimonium tantæ victoriæ."

ψ. 52. *he hadde the bord begonne---in Pruce.*] He had been placed at the head of the table, the usual compliment to extraordinary merit, as the commentators very properly explain it. When our military men wanted employment it was usual for them to go and serve in Pruse or Prussia with the Knights of the Teutonic order, who were in a state of constant warfare with their Heathen neighbours in Lettowe, (Lithuania) Ruse, (Russia) and elsewhere. A Pagan king of Lettowe is mentioned by Walsingham, p. 180, 343.

ψ. 54. *reysed*] This is properly a German word. Kilian in *v. Reysen*, "iterfacere---et Ger. militare, facere stipendium." The editions (except M.) and several mss. have changed it into *ridden*, which indeed seems to have been used by Chaucer in the same sense ver. 48.

No Cris
In Germa
Of Alger
At Leye
Whan th
At many

ψ. 56.
Moorith
mong oth
in 1343,
"Rey Ed
I suppose
and Salis
X Script.

ψ. 57.
in any au
reckons
"Maroc
speaks of
tioned in
Viage de
"ber qu
"del lin
nions of
marin, a

ψ. 59
the Pont
Maggior
Italians.
diterran
"see,"
there to
improp
ms. T. i
had no
in the n

No Crissen man so ofte of his degre : 55
 In Gernade at the sieg eke hadde he be
 Of Algefir, and ridden in Belmarie :
 At Leyes was he, and at Satalie,
 Whan they were wonne; and in the Grete see
 At many a noble armee hadde he be. 60

¶ 56. *In Gernade*] The city of Algezir was taken from the Moorish King of Granada in 1344. Mariana, [l. xvi. c. 11,] among other persons of distinction who came to assist at the siege in 1343, names particularly "de Inglaterra, con licentia del Rey Eduardo, los Condes de Arbid, y de Soluzber," which I suppose we may safely interpret to mean the Earls of Derby and Salisbury. Knighton says that the Earl of Derby was there, *X Script.* 2583.

¶ 57. *in Belmarie*] I cannot find any country of this name in any authentic geographical writer. Froissart [v. iv. c. 23,] reckons it among the kingdoms of Africa; "Thunes, Bovgie, Maroch, Bellemarine, Tremessen;" and Chaucer [v. 1772,] speaks of it as producing lions. The battle of Benamarin, mentioned in Sir M. Gourney's epitaph, is said by a late author of *Viage de Espagna*, p. 73, n. 1, to have been so called "por haber quedado vencido en ella Albohacen, Rey de Marruecos, del linage de Aben Marin." Perhaps, therefore, the dominions of that family in Africa might be called abusively Benamarin, and by a further corruption Belmarie.

¶ 59. *the Grete see*] This is generally understood to mean the Pontus Euxinus; but I doubt whether the name of Mare Maggiore was given to that sea by any other nation beside the Italians. Sir John Mandeville, p. 89, calls that part of the Mediterranean which washes the coast of Palestine "the Grete see," an appellation which it might possibly have acquired there to distinguish it from the two inland seas (as they were improperly styled) the sea of Tiberias and the Dead sea.---In *ms. T.* it is *the Grekish see*, a reading to which I should have had no objection if I had found it confirmed by any better *ms.* In the middle ages the Mediterranean sea from Sicily to Cyprus

At mortal batailles hadde he ben listene,
And foughten for our faith at Tramissene
In listes thries, and ay slain his fo.

This ilke worthy Knight hadde ben also
Sometime with the Lord of Palatie
Agen another Hethen in Turkie,
And evermore he hadde a fovereine pris,
And though that he was worthy he was wise,
And of his port as meke as is a mayde.

He never yet no vilanie ne sayde
In alle his lif unto no manere wight:
He was a veray parfit gentil knight.

But for to tellen you of his araie,
His hors was good, but he ne was not gaie.
Of fustian he wered a gipon
Alle besmotred with his habergeon,
For he was late ycome fro his viage,
And wente for to don his pilgrimage.

was sometimes called Mare Græcum, *Hoved.* p. 709. So Bracton speaks of Essoigns, "de ultra et de citra Mare Græcorum," l. v. tr. 2, c. 3. The see of Grece is used in the same sense by Chaucer himself, ver. 4884. — And in *Isambas*, fol. 130, b. "Tyl he come to the Grekes see."

¶ 60. *noble armee*] I have printed this as the most intelligible reading, though I am not quite satisfied with it; the mss. have *arme*, *aryve*, and *ryzer*.

¶ 65. *the Lord of Palatie*] Palathia in Anatolia, *Sp.* The nature of his lordship may be explained from *Froiss.* v. iii. c. 22; he gives an account there of several Hauts Barons in those parts who kept possession of their lands paying a tribute to the Turk; he names particularly le Sire de Sathalie, le Sire de la Palice, et le Sire de Haute-Loge.

With
A lover
With lo
Of twen
Of his st
And wo
And he
In Flaur
And bo
In hope
Emb
Alle fu
Singing
He wa
Short v
Wel co

¶ 84
nimble
Italians
¶ 85
means
used ge
a rode.
¶ 86
ginally
¶ 9

The fu
riginal
is chan

With him ther was his sone, a yonge *Squier*,
 A lover and a lusty bacheler, 80
 With lockes crull as they were laide in presse;
 Of twenty yere of age he was I gesse.
 Of his stature he was of even lengthe,
 And wonderly deliver, and grete of strengthe;
 And he hadde be sometime in chevachie 85
 In Flaundres, in Artois, and in Picardie,
 And borne him wel, as of so litel space,
 In hope to stonden in his ladies grace.

Embrouded was he, as it were a mede
 Alle full of freshe floures white and rede : 90
 Singing he was or floyting alle the day;
 He was as freshe as is the moneth of May:
 Short was his goune, with sleeves long and wide;
 Wel coude he fitte on hors, and fayre ride :

ψ. 84. *deliver*] Nimble; so below, ver. 15422, *deliverly*, nimble: the word is plainly formed from the Fr. *libre*. The Italians use *suelto* or *sciolto* in the same sense.

ψ. 85. *in chevachie*] *Chevauchée*, French. It most properly means an expedition with a small party of cavalry, but is often used generally for any military expedition. Hollinshed calls it *a rode*.

ψ. 89. *Embrouded*] Embroidered, from the Fr. *broder*, originally *border*.

ψ. 91. *floyting*] Playing on the flute; so in *H. F.* iii. 133,

And many a floite and litlyng horne
 And pipes made of grene corne

The first syllable for a time retained the broad sound of its original. See *Du Cange*, *Flauta*. *Kilian*, *Fluyte*. In some copies it is changed to *fowting*.

He coude songes make, and wel endite, 95
 Juste and eke dance, and wel pourtraie and write :
 So hote he loved, that by nightertale
 He slep no more than doth the nightingale :

Curteis he was, lowly and servisable,
 And carf before his fader at the table. 100

A Yeman hadde he, and servantes no mo
 At that time, for him luste to ride so,

ψ. 97. *nightertale*] Night-time, from the Sax. *nihtern dæl*, *nocturna portio*. Lydgate uses *nightertyme*. *Traged.* fol. 141, b. 156, b.

ψ. 100. *And carf before his fader*] The practice of squires (of the highest quality) carving at their fathers' tables has been fully illustrated by M. de Ste Palaye, *Ac. des Inf.* t. xx. p. 604.

ψ. 101. *A Yeman hadde he*] The late editions call this character the Squire's Yeman, but improperly; the pronoun *he* relates to the Knight. Chaucer would never have given the son an attendant when the father had none.—Yeman, or yeoman, is an abbreviation of yeongeman, as youthe is of yeongthe. Young men being most usually employed in service, servants have, in many languages, been denominated from the single circumstance of age, as *παῖς*, *puer*, *garçon*, boy, grome. As a title of service or office Yoman is used in the stat. 37 Edward III. c. 9 and 11, to denote a servant of the next degree above a *garçon* or groom; and at this day in several departments of the royal household the attendants are distributed into three classes of Serjeants or Squiers, Yeomen and Grooms. In the household of the Mayor of London some officers of the rank of Yeoman are still, I believe, called Young Men. See *Chamberlain's State of Gr. Brit.*—In the statute 20 R. II. c. 2, Yoman and Vadelitz are synonymous terms. The Chanone's Yeman, who is introduced below, ver. 16030, is a common servant. See also ver. 2770. The title of Yeoman was given, in a secondary sense, to people of middling rank not in service.

And he wa
 A shefe of
 Under his
 Wel coude
 His arwes
 And in his
 A not-h
 Of wood-c
 Upon his a
 And by hi
 And on th
 Harneised
 A Cristof
 An horne

So the Mille
 "manrie."
 landholder

ψ. 104. f
 Mr. Warton
 450.—The
 "tandi per
 other serva
 fice, under
 and arrows
 train.

ψ. 109.
 bably being
 for the sam

ψ. 115.
 ment. By
 my ornam

Volum

And he was cladde in cote and hode of grene;
 A shefe of peacock arwes bright and kene
 Under his belt he bare ful thriftily: 105
 Wel coude he dresse his takel yemanly:
 His arwes drouped not with fetheres lowe,
 And in his hond he bare a mighty bowe.

A not-hed hadde he with a broune visage:
 Of wood-craft coude he wel alle the usage: 110
 Upon his arme he bare a gaie bracer,
 And by his side a swerd and a bokeler,
 And on that other side a gaie daggere,
 Harneised wel, and sharpe as point of spere:
 A Cristofre on his brest of silver shene. 115
 An horne he bare, the baudrik was of grene:

So the Miller, ver. 3247, is careful "To saven his estat of Yeomanrie." The appropriation of the word to signify a final landholder is more modern I apprehend.

§. 104. *peacock arwes*] Arrows with peacock feathers. See Mr. Warton's illustration of this passage, *Hist. of Eng. Poetry*, p. 450.—"There is a patent in Rymer, 15 R. II. "de arte sagittandi per Valettos Regis exercenda." The Yeomen, and all other servants of the royal household, of whatever state or office, under the degree of Yeomen, are ordered to carry bows and arrows with them whenever they ride, &c. in the king's train.

§. 109. *A not-hed*] A head like a nut, from the hair probably being cut short. It has since been called a round-head for the same reason.

§. 115. *A Cristofre*] I do not see the meaning of this ornament. By the stat. 37 Edw. III. yomen are forbidden to wear any ornaments of gold or silver.

A forster was he sothely as I gesse.

Ther was also a Nonne, a *Prioresse*,
 'That of hire smiling was ful simple and coy,
 Hire grettest othe n'as but by Seint Eloy,
 And she was cleped Madam Eglentine;
 Ful wel she sange the service devine,
 Entuned in hire nose ful swetely;
 And Frenche she spake ful fayre and fetisly,
 After the scole of Stratford atte Bowe,
 For Frenche of Paris was to hire unknowe:
 At mete was she wel ytaughte withalle,
 She lette no morsel from hire lippes falle,

¶ 120. *Seint Eloy*] In Latin *Sandus Eligius*. I have no authority but that of edit. *Urr.* for printing this saint's name at length. In all the mss. which I have seen it is abbreviated *St. Loy*, both in this place and in ver. 7146. The metre will be safe if *othe* be pronounced as a dissyllable.

¶ 124. *And Frenche she spake*] It has been mentioned before [*Essay*, &c. n. 55.] that Chaucer thought but meanly of the English-French spoken in his time. It was proper however that the *Prioresse* should speak some sort of French not only as a woman of fashion, (a character which she is represented to affect, ver. 139, 140,) but as a religious person. The instructions from the Abbot of St. Albans to the nuns of Sopewell, in 1338, were in the French language. See *Aut. Add. M. Paris*, p. 1171.

¶ 127. *At mete*] The following circumstances of behaviour at table are copied from *Rom. de la R.* 14173—14199;

Et bien se garde qu'elle ne moeille
 Ses doys au brouet jusqu' es jointes, &c.
 Si fagement port sa bouchee,
 Que sur son pied goutte n'en chee
 De soupe, ne de faulse noire. —
 Et doit si bien sa bouche tordre
 Tant qu'el n'y laisse gresse aherdre
 Au moins en la levre desseure. —

Ne wette
 Wel coude
 Thatte no
 In curtesie
 Hire over
 That in h
 Of gresse v
 Full seme
 And liker
 And ful p
 And peine
 Of court a
 And to be

But for
 She was so
 She wolde
 Caughte i
 Of smale h
 With roste
 But fore w
 Or if men
 And all w

Ful sem
 Hire nose
 Hire mout
 But likerly
 It was alm
 For hardily

Ne wette hire fingres in hire sauce depe ;
 Wel coude she carie a morsel and wel kepe, 130
 Thatte no drope ne fell upon hire brest :
 In curtesie was sette ful moche hire lest :
 Hire over lippe wiped she so clene
 That in hire cuppe was no ferthing sene
 Of grese whan she dronken hadde hire draught ; 135
 Full semely after hire mete she raught :
 And likerly she was of grete disport,
 And ful pleasant and amiable of port,
 And peined hire to contrefeten chere
 Of court and ben estatelich of manere, 140
 And to ben holden digne of reverence.

But for to speken of hire conscience,
 She was so charitable and so pitous
 She wolde wepe if that she saw a mous
 Caughte in a trappe if it were ded or bledde. 145
 Of smale houndes hadde she that she fedde
 With rosted flesh, and milk, and wastel brede,
 But fore wept she if on of hem were dede,
 Or if men smote it with a yerde smert ;
 And all was conscience and tendre herte. 150

Ful semely hire wimple ypinched was,
 Hire nose tretis, hire eyen grey as glas ;
 Hire mouth ful smale, and therto soft and red ;
 But likerly she hadde a fayre forehed :
 It was almost a spanne brode I trowe, 155
 For hardily she was not undergrowe.

Ful fetise was hire cloke, as I was ware.
 Of smale corall aboute hire arm she bare
 A pair of bedes gauded all with grene,
 And thereon heng a broche of gold ful shene 160
 On whiche was first ywritten a crowned A,
 And after *Amor vincit omnia*.

Another *Nonne* also with hire hadde she
 That was hire chapelleine, and *Prefes* thre.

A *Monk* ther was, a fayre for the maistrie, 165
 An out-rider, that loved venerie;

¶ 159. *gauded all with grene*] Having the gawdies green;
 some were of silver gilt, *Monast.* v. iii. p. 174; "Tria paria
 "precurarium del corall cum le gaudeys argenti deaurata."
 So in Gower, *Conf. Am.* f. 190;

A paire of bedes blacke as sable
 She toke and hynde my necke about.
 Upon the gaudeys all without
 Was wryte of gold, *pur reposer*.

¶ 163. *Another Nonne, &c.*] See *Discourse*, &c. p. 180.

¶ 165. *a fayre for the maistrie*] We should say *a fair one*;
 but in Chaucer's time such tautology was not, I suppose, cle-
 gant; so below, ver. 189;

Therefore he was a prickasfour a right.

As to the phrase *for the maistrie*, I take it to be derived from
 the French *pour la maistrie*, which I find in an old book of
 physick applied to such medicines as we usually call Sovereign,
 excellent above all others. *Mf. Bod.* 761. *Segreta b. Samp. de*
Ciowburnel, fol. 17, b. "Cirolgne bone pur la maistrie a briser
 "et a meurer apotemes, &c. Medicine magistrel pur se-
 "fire, &c. Medicine pur la maistrie pur festre," &c. And in
 another treatise in the same ms. *Medalia Cirai gie Rolandi*, si-
 milar phrases are used in Latin, fol. 77, "Pocio bona pro ma-
 "gisterio ad vulnera sananda," &c. fol. 79, "Contra hu-
 "pum, &c. medicamen magistrale." In the same sense the
 Monk is said to be fair *for the maistrie* above all others. The
 phrase is used by R. of Gloucester, p. 553; "An stede he gu

A manly
 Ful manly
 And wha
 Gingelin
 And eke
 Ther as t
 The re
 Because t
 This ilke
 And held
 He yave
 That fait
 "prikie w
 tions know
 I conceive
 being confi
 ¶ 166. l
 cer's time h
 it into the
 age are rep
 —192, and
 cester, who
 "regni don
 X *Scriptor*.
 to assert, w
 "delectasse
 "obsequiis
 "tandā, et
 ¶ 169. b
 bellson brid
 p. 164. See
 ¶ 177. a
 swiche
 do not see

A manly man to ben an abbot able;
 Ful many a deinte hors hadde he in stable,
 And whan he rode men mighte his bridel here
 Gingeling in a whistling wind as clere 170
 And eke as loude as doth the chapell belle
 Ther as this lord was keper of the celle.

The reule of Seint Maure and of Seint Beneit,
 Because that it was olde and somdele sireit,
 This ilke monk lette olde thinges pace, 175
 And held after the newe world the trace.
 He yave not of the text a pulled hen
 That faith that hunters ben not holy men,

"prikie wel *vor the maistrie*." The several chymical preparations known by the name of *magisterium* of lead, bismuth, &c. I conceive to have originally acquired that name from their being considered at first as *masterly operations*.

¶ 166. *lowed venerie*] i. e. hunting; if the word in Chaucer's time had born any other sense he would hardly have put it into the mouth of Emilia in ver. 2310. The monks of that age are represented as fond of field-sports. See below, ver. 189—192, and *F. P.* fol. *L. a.* Knighton says that an abbot of Leicester, who died in 1377, "in venatione leporum inter omnes regni dominos famosissimus et nominatissimus habebatur." *X Scriptor.* p. 2631. He adds indeed that the abbot was used to assert, what perhaps may have been partly true, "se non delectasse in hujusmodi trivolis venationibus, nisi solum pro obsequiis domini regni præstandis, et assabilitate eorum cap-tandâ, et gratia in suis negotiis adipiscendâ."

¶ 169. *bis bridel--Gingeling*] See this fashion of hanging bells on bridles, &c. illustrated by Mr. Warton, *Hist. of Eng. Po.* p. 164. See also below, ver. 14800, 1.

¶ 177. *a pulled hen*] See below, ver. 6694;

Swiche arrogance n'is not worth an hen.
 do not see much force in the epithet *pulled*. *Ca. 1*, reads *pullea*.

Ne that a monk whan he is rekkeles
 Is like to a fish that is waterles; 180
 This is to say, a monk out of his cloistre;
 This ilke text held he not worth an oistre;
 And I say his opinion was good.
 What! shulde he studie and make himselfen wood,
 Upon a book in cloistre alway to pore, 185
 Or swinken with his hondes, and labour,
 As Austin bit? how shal the world be served?
 Let Austin have his swink to him reserved:

¶ 179. *whan he is rekkeles*] *Mf. C.* reads *cloisterles*; to which the only objection is, that if it had been the true reading there would have been no occasion to explain or paraphrase it in ver. 181. The text alluded to is attributed by Gratian, *Decret. P. ii. Cau. xvi. q. i. c. 8*, to a Pope Eugenius—"Sicut piscis sine aquâ caret vitâ, ita sine monasterio monachus." In *P. P.* according to *ms. Cotton, Vesp. B. xvi.* (for the passage is omitted in the printed editions) a similar saying is quoted from Gregory;

Gregori the grete clerk gart write in bokes
 The rule of alle religioun ryghtful and obedient
 Ryht as fishes in a flood whan hem falleth water
 Deien for drowthe whan thei drie liggen
 Ryht so religious roten and sterven
 That out of covent or cloistre coveiten to dwelle.

As the known senses of *rekkeles* (*viz.* careless, negligent,) by no means suit with this passage, I am inclined to suspect that Chaucer possibly wrote *reghelles*, *i. e.* without rule. *Regol* (from *regula*) was the Saxon word for a rule, and particularly for a monastick rule. Hence *regol-lif*, *regularis seu monastica vita*; *regol-lage*, *regularium lex*; and in the quotation from Orm, *Eggy, &c. n. 52*, an *reghel-boc* signifies the book of rules by which the Augustinian canons were governed.

¶ 187. *As Austin bit*] *i. e.* biddeth: Chaucer frequently abbreviates the third person singular of the present tense in this

Therf
 Greiho
 Of prid
 Was al
 I saw
 With g
 And fo
 He had
 A love
 His hec
 And ek
 He was
 His eye
 That fl
 His bo
 Now ce

manner.
fant for f
stant for f
smiteb.

¶ 193
 properly
 Fr. are ge
 what spee
 better for
vair, (co
 poses, it w
 37 E. III.
 formation
 the soppe
 "ruris ut
 "tutis Ba
 ¶ 203.

Therefore he was a prickasoure a right.

Greihoundes he hadde as swift as foul of flight. 190

Of pricking and of hunting for the hare

Was all his lust, for no cost wolde he spare.

I saw his sleeves purfild at the hond

With gris, and that the finest of the lond;

And for to fasten his hood under his chinne 195

He hadde of gold ywrought a curious pinne;

A love-knotte in the greter ende ther was:

His hed was balled, and shone as any glas,

And eke his face, as it hadde ben anoint;

He was a lord ful fat and in good point: 200

His eyen stepe, and rolling in his hed,

That stemed as a forneis of a led;

His bootes souple, his hors in gret estat;

Now certainly he was a fayre prelat:

manner. See ver. 976, 983, *rit* for *rideth*; ver. 4069, 15686, *sint* for *sindeth*; ver. 4191, *rist* for *rifeth*; ver. 5038, 5071, 5, *slant* for *standeth*; ver. 7239, *sit* for *sitteth*; ver. 7998, *smit* for *smiteth*.

¶ 193. *his sleeves purfild*] From the Fr. *pourfler*, which properly signifies to work upon the edge. *Pur* Eng. and *pour* Fr. are generally corruptions of the Latin *pro*.—It is not clear what species of fur the gris was, only that it was one of the better sorts. See *Du Cange* in v. *Griseum*. If it was the same with *vair*, (commonly called *menever*, i. e. *menu vair*) as he supposes, it was probably next in esteem to ermin. See the statute 37 E. III. c. 10 and 12. One of Wolsey's ordinances for the reformation of the Augustinian monks in 1519 is directed against the foppery here described; "In manicis sub nullo modo fur-ruris utantur aut pellibus, nisi prout iis permissum est in statutis Benedictinis." *Monast.* v. ii. p. 567.

¶ 203. *His bootes souple*] This is part of the description of a

He was not pale as a forpined gost;
 A fat swan loved he best of any roost:
 His palfrey was as broune as is a bery.

A *Frere* ther was, a wanton and a mery,
 A limitour, a ful solempne man:
 In all the ordres soure is non that can
 So moche of daliance and fayre langage.
 He hadde ymade ful many a mariage
 Of yonge wimmen at his owen cost;
 Until his ordre he was a noble post.
 Ful wel beloved and familier was he
 With frankeleins over all in his contree,
 And eke with worthy wimmen of the Toun,
 For he had power of confession,
 As saide himselfe, more than a curat,
 For of his ordre he was a licenciat.
 Ful swetely herde he confession,
 And plesant was his absolution.
 He was an esy man to give penance
 Ther as he wiste to han a good pitance,
 For unto a poure ordre for to give
 Is signe that a man is wel yshrive;
 For if he gave he dorste make avant
 He wiste that a man was repentant;
 For many a man so hard is of his herte
 He may not wepe although him fore smerte;

smart abbot by an anonymous writer of the 12th century;
 "Ocreas habebat in cruribus, quasi innatæ essent, sine pilis
 "porrectas," *Mf. Bod. James*, n. 6, p. 121.

205

210

215

220

225

230

Therefore
 Men mot

His tip
 And pinn

And certa
 Wel coud

Of yedding
 His nekk

Therto h
 And knev

And ever
 Better th

For unto
 Accordet

To haver
 It is not h

As for to
 But all w

And o
 Carteis h

Ther n'a
 He was t

†. 133.

†. 237.

been chan

probably r

dian, to si

words *thu*

p. 152, 8y

The Saxon

Therefore in stede of weping and praieres
Men mote give silver to the poure freres.

His tippet was ay farfed ful of knives

And pinnes for to given fayre wives :

And certainly he hadde a mery note ;

235

Wel coude he finge and plaien on a rote.

Of yeddinges he bare utterly the pris ;

His nekke was white as the flour de lis ;

Therto he strong was as a champioun,

And knew wel the tavernes in every toun,

240

And every hosteler and gay tapstere,

Better than a lazar or a beggere ;

For unto swiche a worthy man as he

Accordeth nought as by his faculte

To haven with like lazars acquaintance :

245

It is not honest, it may not avance,

As for to delen with no swiche pouraille,

But all with riche and sellers of vitaille.

And over all, ther as profit shuld arise

Curteis he was, and lowly of servise :

250

Ther n'as no man no wher so vertuous ;

He was the beste begger in all his hous,

†. 233. *farfed*] Stuffed, from the Fr. *farcir*.

†. 237. *Of yeddinges*] This word, being not understood, has been changed in some copies into *tidings* and *weddinges*. It probably means a kind of song, from the Sax. *geddian* or *gid-dian*, to sing. See the *Saxon Boetbius*, cap. i. l. ult. where the words *thus singende cueth*, are rendered in the poetical version, p. 152, *gydlode thus*. See more instances in *Lye's Saxon Dict.* The Saxon *g* passes frequently into *y*.

And gave a certaine ferme for the grant
 Non of his bretheren came in his haunt :
 For though a widewe hadde but a shoo, 255
 (So plesant was his *In principio*)
 Yet wold he have a ferthing or he went;
 His pourchas was wel better than his rent :
 And rage he coude as it hadde ben a whelp;
 In lovedayes ther coude he mochel help; 260

¶. 256. *In principio*] This phrase is commonly explained to refer to the beginning of St. John's Gospel; it may also refer to the beginning of Genesis. In an old French romance, *l'histoire des trois Maries*, it seems to signify some passage in the conclusion of the mass. *Acad. des Ins.* t. xiii. p. 521;

Moult aise sui quant audio
 Le Prestre dire *in principio*,
 Car la Messe si est sinee.

It is not very material in which of these senses it is understood either here or in ver. 15169.

¶. 258. *His pourchas was, &c.*] From the *Rom. de la Rose*, 12288;

Mieux vault mon pourchas que ma rente.

See R. R. 6838.

¶. 260. *In lovedayes*] A day appointed for the amicable settlement of differences was called a Love-day. *Brañen*, l. v. fol. 369, "si ante iudicium capiatur dies amores."—*Rot. Parl.* 13 H. IV. n. 13, "agayn the fourme of a love-day taken by—" twen the same parties." The glossary calls them, improperly, Meetings for pleasure and diversion. They were meetings for business, though it is probable that the business when finished was usually followed by a treat given to the arbitrators, &c. See the *Par. Roll.* quoted above. In *P. P.* fol. xxvii, Sloth in the character of a priest says,

I can holde lovedayes, and here a reve's rekenynge,
 And in cannon or in decretals I cannot read a lyne.

For ther
 With th
 But he w
 Of double
 That rou
 Somwhat
 To make
 And in h
 His eyen
 As don th
 This wor
 A Ma
 In mottel
 And on h
 His boot
 His refo
 Souning
 He wold
 Betwixen
 Wel cou
 This wor
 Ther wi
 So fledc
 With his

¶. 278.
 tonnage a
 "garde et

For ther was he nat like a cloisterere,
 With thredbare cope, as is a poure scolere,
 But he was like a maister or a pope :
 Of double worsted was his semicope,
 That round was as a belle out of the presse. 265
 Somwhat he lipped for his wantonneſſe
 To make his Engliſh ſwete upon his tonge ;
 And in his harping, whan that he hadde ſonge,
 His eyen twinkeled in his hed aright
 As don the ſterres in a froſty night. 270
 This worthy limitour was cleped Huberd.

A *Marchant* was ther with a forked berd ;
 In mottelee, and highe on hors he ſat,
 And on his hed a Flaundriſh bever hat.
 His bootes claped ſayre and fetiſly ; 275
 His reſons ſpake he ful ſolempnely,
 Souning alway the encreſe of his winning :
 He wold the ſee were kept for any thing
 Betwixen Middelburgh and Orewell.
 Wel coud he in eſchanges ſheldes ſelle. 280
 This worthy man ful wel his wit beſette ;
 Ther wiſte no wight that he was in dette,
 So ſtedeaſtly didde he his governance
 With his bargeines and with his cheviſance.

¶ 278. *the ſee were kept*] i. e. guarded. The old ſubſidy of
 tonnage and poundage was given to the king “ *pur la ſauf-
 “ garde et cuſtodie del mer,*” 12 Edw. IV. c. 3.

Forsothe he was a worthy man withalle,
But soth to sayn I n'ot how men him calle.

285

A *Clerk* ther was of Oxenforde also,
That unto logike hadde long ygo.

As lene was his hors as is a rake,
And he was not right fat I undertake,
But loked holwe, and therto soberly.

290

Ful thredbare was his overest courtepy,
For he hadde geten him yet no benefice,
Ne was nought worldly to have an office;

For him was lever han at his beddes hed
Twenty bokes clothed in blake or red
Of Aristotle and his philosophie

295

Then robes riche, or fidel or sautrie :

But all be that he was a philosophre

Yet hadde he but litel gold in cofre,

300

But all that he might of his frendes hente

On bokes and on lerning he it spente,

And besily gan for the soules praie

Of hem that yave him wherwith to scolaie.

¶ 292. *his overest courtepy*] His uppermost short cloke of coarse cloth. See ver. 6964, and P. P. fol. 33, b. l. ult.

And kyt her copes, and courtepies hem made.

It is a Teutonical word, from *kort*, *curtus*, and *pije*, *penula* *coactiles*, *ex villis crassioribus*. Kilian in vv.

¶ 300. *Yet hadde he*] Hadde is here to be pronounced as a dissyllable, the *h* in *he* being considered as a consonant: so below, ver. 388. See also ver. 9859, 11784, 11805, 12532, 12834, in all which instances (and many others) the *e* feminine is to be pronounced before *h*.

¶ 304. *to scolaie*] To attend school, from the old Fr. verb *escolier*. It is used in the same sense by Lydgate, *Traged.* fol.

Of fl
Not
And
And
Soun
And
A
That
Ther
Discre
He fer
Justic
By pa
For hi
Of fee
So gre
All wa
His po

99. So
feste, v

¶ 30
fly. In t
prehend
excuse n
lieu of th
The cred
not be su
precise se
a scholar

¶ 322

Volum

Of studie toke he mosse cure and hede; 305
 Not a word spake he more than was nede,
 And that was said in forme and reverence,
 And short and quike, and full of high sentence:
 Souning in moral vertue was his speche,
 And gladly wolde he lerne and gladly teche, 310
 A *Sergeant of the Lawe* ware and wise,
 That often hadde yben at the paruis,
 Ther was also, ful riche of excellence;
 Discrete he was, and of gret reverence;
 He semed swiche, his wordes were so wise: 315
 Justice he was ful often in assise
 By patent and by pleine commissioun:
 For his science and for his high renoun
 Of fees and robes had he many on:
 So grete a pourchasour was no wher non: 320
 All was see simple to him in effect,
 His purchasing might not ben in suspect:

99. So Chaucer uses to *werreie*, ver. 10324, 14338, and to *sesteie*, ver. 10659, from *guerroier* and *sestoier*.

v. 307. in *forme and reverence*] With propriety and modesty. In the next line "ful of high sentence" means only, I apprehend, full of high or excellent sense.—Mr. Warton will excuse me for suggesting these explanations of this passage in lieu of those which he has given in his *Hist. of Eng. Po.* p. 451. The credit of good letters is concerned that Chaucer should not be supposed to have made a pedantick formality and a precise sententious style on all subjects the characteristics of a scholar.

v. 322. in *suspect*] In suspicion. See ver. 8781, 12197.

Volume II.

C

No wher so besy a man as he ther n'as,
 And yet he semed besier than he was.
 In termes hadde he cas and domes alle 325
 That fro the time of King Will. weren falle;
 Therto he coude endite and make a thing;
 Ther coude no wight pinche at his writing;
 And every statute coude he plaine by rote.
 He rode but homely in a medlee cote 330
 Girt with a feint of silk with barres smale.
 Of his array tell I no lenger tale.

A *Frankleyn* was in this compaignie;
 White was his berd as is the dayesie :

¶ 331. *a feint of silk with barres smale*] It appears from our Author's translation of *R. R. ver. 1103*, that barres were called *cloux* in French, and were an usual ornament of a girdle. See Mr. Warton's *Hist.* p. 377, 426. *Clavus* in Latin, from whence the Fr. *cloux* is derived, seems to have signified not only an outward border, but also what we call a stripe. Mountfaucon, t. iii. P. i. ch. vi. A bar in heraldry is a narrow stripe or *fascia*. Du Cange in v. *Clavatus*, quotes the *Statut. Andegav. an. 1423*, in which the clergy, and especially the regulars, are forbid to wear *zonas auro clavatas*.

¶ 333. *A Frankleyn*] Fortescue [*de L. L. Ang. c. 29.*] describes a Franklain to be a *Pater familias*—*magnis ditatus possessionibus*. He is classed with (but after) the *miles* and *armiger*, and is distinguished from the *libere tenentes* and *vassalli*, though as it should seem the only real distinction between him and other freeholders consisted in the largeness of his estate. Spelman, in v. *Frankleyn*, quotes the following passage from Trivet's Fr. Chronicle, [*ms. Bibl. R. S. n. 56.*] "Thomas de Brotherton (filius Edwardi I. Marechallus Anglie) apres la mort son pere espousa la fille de un Francheleyn apelee Alice." The historian did not think it worth his while even to mention the name of the Frankleyn.

¶ 34
 with good
 of his leg
 "the go
 Ther
 Thei
 And s
 For hi
 Of the vir
 n. 2.
 ¶ 344
 the Fr. w
 m. A/R.

Of his complexion he was sanguin ; 335
 Wel loved he by the morwe a sop in win :
 To liven in delit was ever his wone,
 For he was Epicures owen sone,
 That held opinion that plein delit
 Was veraily felicite parfite. 340
 An housholder and that a grete was he ;
 Seint Julian he was in his contree.
 His brede, his ale, was alway after on ;
 A better envyned man was no wher non.
 Withouten bake mete never was his hous 345
 Of fish and flesh, and that so plenteous
 It snewed in his hous of mete and drinke
 Of alle deintees that men coud of thinke.
 After the fondry sasons of the yere
 So changed he his mete and his soupere. 350
 Ful many a fat partrich hadde he in mewe,
 And many a breme and many a luce in stewe.

¶ 342. *Seint Julian*] was eminent for providing his votaries with good lodgings and accomodations of all sorts. In the title of his legende, [*ms. Bod. 1596, f. 4.*] he is called “ St. Julian, “ the gode herberjour :” it ends thus ;

Therefore yet to this day thei that over lond wende
 Thei biddeth Seint Julian anon that gode herborw he hem sende,
 And Seint Julianes pater-noster ofte seggeth also,
 For his fader foule and his moderes, that he hem bring thereto.

Of the virtue of St. Julian’s pater-noster see *The Decam.* d. ii. n. 2.

¶ 344. *envyned*] Stored with wine. Cotgrave has preserved the Fr. word *enviné* in the same sense. This is the reading of *ms. Ask.* 1, 2, and others. The common editions read *viendid*.

Wo was his coke but if his sauce were
 Poinant and sharpe, and redy all his gere.
 His table dormant in his halle alway 355
 Stode redy covered alle the longe day.

At sessions ther was he lord and sire;
 Ful often time he was knight of the shire.
 An anelace and a gipciere all of silk
 Heng at his girdel white as morwe milk. 360

¶ 357. *At sessions*] At the sessions of the peace. The justices, by the stat. 34 Ed. III. c. 1, were to be in each county, "un Seigneur et ovesque lui trois ou quatre des meultz vauex du countee, ensemblement ove ascuns sages de la ley." A wealthy frankleyn might perhaps be commissioned under this description; but I know not how he could be a knight of the shire, as they by 46 Edw. III. were to be *Chevaliers et Serjantz des meulx vauex du pais*; unless we suppose either that the rank of serjant (Esquire) was as undefined as it is now, or that his office of Justice made him an Esquire within the meaning of the act.

¶ 359. *An anelace*] See the *Gloss. to M. Paris* in v. *Anelacius*. It was a kind of knife or dagger usually worn at the girdle. In that passage of M. Paris, p. 342, where Petrus de Rivallis is mentioned as "gestans anelacium ad lambare, quod clericum non decebat," it may be doubted whether the wearing of an anelace simply, or the wearing of it at the girdle, was an indecent thing in a clerk. The five city-mechanicks, a few lines below, are described as wearing knives, and probably at their girdles, (see ver. 370,) though the latter circumstance is not clearly expressed. In the picture of Chaucer which is inserted in some copies of Occleve's book *De Regimine Principis* he is represented with a knife hanging from a button upon his breast. See *ms. Harl. 4866, Cotton, Otbo, A. xviii.*

¶ 359. *a gipciere*] Fr. *gibeciere*, a purse. The mechanicks, ver. 370, have also their pouches.

A fl
 Was
 A
 A W
 Were
 Of a f
 Ful fr
 Hir k
 But al
 Hir gi
 Wel se
 To sitte
 ¶ 361
 (upon wh
 countour
 what offic
 inquest in
 law-glossa
 and I cann
 of it than
 Hundred o
 Castle, he
 He hald
 And Ad
 Though thi
 ant or stew
 ¶ 362. 7
 as obscure a
 should perha
 ding landin
 ¶ 372. on
 old authors
 give a more
 in the glossar

A shereve hadde he ben and a countour;
Was no wher swiche a worthy vavasour.

An *Haberdaßer*, and a *Carpenter*,

A *Webbe*, a *Deyer*, and a *Tapiser*,

Were alle yclothed in o livere

365

Of a solempne and grete fraternite.

Ful freshe and newe hir gere ypiked was;

Hir knives were ychaped not with bras,

But all with silver wrought ful clene and wel,

Hir girdeles and hir pouches every del :

370

Wel semed eche of hem a fayre burgeis

To sitten in a gild halle on the deis :

¶ 361. *a countour*] This word has been changed in ed. *Urr.* (upon what authority I know not) to *coroner*. The mss. all read *countour* or *comptour*. At the same time it is not easy to say what office is meant. I have a notion that the foreman of the inquest in the Hundred-court was called a *Countour*; but the law-glossaries do not take notice of any such sense of the word, and I cannot at present produce any thing stronger in support of it than the following passage of *R. G.* p. 538; speaking of an Hundred-court summoned by the Constable of Gloucester Castle, he says that—

He hald this Hundred mid gret-folk and honour,

And Adam of Arderne was is [this] chef *Countour*.

Though this may possibly mean that Adam acted as accomptant or steward of the court.

¶ 362. *vavasour*] The precise import of this word is often as obscure as its original. See *Du Cange* in v. In this place it should perhaps be understood to mean the whole class of middling landholders.

¶ 372. *on the deis*] This word occurs so frequently in our old authors that it may be worth the while to endeavour to give a more satisfactory explanation of it than is to be found in the glossaries. I apprehend that it originally signified the

Everich for the wisdom that he can
Was shapelich for to ben an alderman.

wooden floor [*dais*, Fr. *de assibus*, Lat.] which was laid at the upper end of the hall, as we still see it in college-halls, &c. That part of the room therefore which was floored with planks was called the *dais*, (the rest being either the bare ground or at best paved with stone) and being raised above the level of the other parts it was often called the *high dais*. In royal halls there were more *dais* than one, each of them probably raised above the other by one or more steps, and that where the king sat was called the *biggest dais*. At a dinner which Charles V. of France gave to the Emperour Charles IV. in 1377, Christine de Pisan says, [*Hist. de Ch. V. P. iii. c. 33.*] “cinq *dois* [*dais*] avoit en la sale
“ plains de Princes et de Barons, et autres tables par-tout.—
“ et estoient les *deux grans dois* et les *drecoeurs* fais de bar-
“ rieres a l'environ”—As the principal table was always placed upon a *dais*, it began very soon by a natural abuse of words to be called itself a *dais*, and people were said to sit at the *dais*, instead of at the table upon the *dais*. It was so in the time of M. Paris, *Vit. Abb.* p. 1070, “*Friore praudente ad magnam*
“ *mensam, quam deis vocamus.*”—Menage, whose autho-
rity seems to have led later antiquaries to interpret *dais* a ca-
nopy, has evidently confounded *deis* with *ders*. *Ders* and *der-
selet* (from *dersum*, as he observes) meant properly the hangings
at the back of the company, [*Du Cange, v. Dorsale*,] but as the
same hangings were often drawn over so as to form a kind of
canopy over their heads the whole was called a *ders*. *Christine*,
p. iii. c. 41, “*Sus chascun des trois* [the Emperour and the
“ Kings of France and Bohemia] *avoit un ciel*, distincte l'un de
“ l'autre, de drap d'or à fleurs de lis; et par-dessus ces trois en
“ avoit un grant, qui couvroit tout au long de la table, et tout
“ derriere eux pendoit et estoit de drap d'or.” This last *ciel* or
canopy “which covered the whole length of the table, and
“ hung down behind the company,” was a *ders*. That it was
quite a different thing from a *deis* appears from what follows;
“*A l'autre dois* [*dais*] *auplus près*,” she says “*seoit*—le Dauph-
“ *phin* and others, “*Et sus le chief du Dauphin avoit un ciel*,

For ca
And el
And el
It is ful
And for
And ha
A Co
To boile

“et puis u
here plain
table, and
covered th
tions, it pro
ses of these
“Roy se vi
“préparé e
“grand der
citation from
he himself al
an *escale*, a
that the asce
See below, v
fol. 155, a. S
v. 381. for
“*son*. This p
“ways very p
“have been c
“*pro-nunc* I fu
“just as from
“been formed
“peated this n
“62, as I have
“spect to the o
“several passages

For catel hadden they ynough and rent, 375
 And eke hir wives wolde it wel assent ;
 And elles certainly they were to blame :
 It is ful sayre to ben ycleped Madame,
 And for to gon to vigiles all before,
 And have a mantel reallich ybore. 380

A *Coke* they hadden with hem for the nones,
 To boile the chikenes and the marie bones,

"et puis un autre pardeffus qui toute la table couvroit." *Dais* here plainly means *a table*. The Dauphin sat at the second table, and had a canopy over his own head, and another which covered the whole table. In short, one of Menage's own citations, if properly corrected, will fully establish the distinct senses of these two words. *Ceremon. de Godfrey*, p. 335, "Le Roy se vint mettre à table sur un haut ders [read *deis*] fait et préparé en la grande salle du logis Archiepiscopal, sous un grand ders, le fond du quel estoit tout d'or." He has another citation from Martene, *de Mon. Rit.* lvi, c. xi. p. 109, in which he himself allows that *daisum* (the same as *dais*) must signify *un estrade*, a raised floor. It appears from the same citation that the ascent to the *daisum* was by more steps than one.—See below, ver. 2202, 9585, 10373, and Gower, *Conf. Amat.* fol. 155, a. *Sittende upon the bie deis*.

§. 381. for the nones] "That is, as I conceive, for the occasion." This phrase, which was very frequently though not always very precisely used by our old writers, I suppose to have been originally a corruption of corrupt Latin. From *pro-nunc* I suppose came *for the nunc*, and so *for the nonce*, just as from *ad-nunc* came *a-nun*. The Spanish *entonces* has been formed in the same manner from *in-tunc*.—I have repeated this note from the last edit. of Shakespeare, vol. v. p. 32, as I have not found any reason to alter my opinion with respect to the original of this phrase. I will add here a list of several passages in these Tales in which it is used in the same

And poudre marchant, tart and galingale.
 Wel coude he knowe a draught of London ale.
 He coude rosse, and sethe, and broile, and frie, 385
 Maken mortrewes, and wel bake a pie;
 But gret harm was it, as it thoughte me,
 That on his shinne a mormal hadde he.

sense. See ver. 525, 547, 3469, 13948, 15339. See also R. G. p. 285,

And he hadde *vor the nones* tweye suerdes by hys syde.

¶ 383. *And poudre marchant*] What kind of ingredient this was I cannot tell. Cotgrave mentions a *poudre blanche* and a *poudre de dia*, which seem both to have been used in cookery. I must take notice that the epithet *tart*, in most of the mss. is annexed to *poudre marchant*, and I rather with I had left it there, as for any thing that I know it may suit that as well as *galingale*.

¶ 384. *London ale*] Whether this was a different sort of ale from that of the provinces or only better made I know not, but it appears to have been in request above a century after Chaucer. In the account of the feast of Archbishop Warham in 1504 are the following articles. *Lel. Collect. App. P. ii. p. 30.*

De cervisa Londini iiii dol. — — vi. li.

De cervisa Cant. vi. dol. prec. dol. xxv s.

De cervisa Ang. Berē xx. dol. prec. dol. xxlii s. iv d.

So that London ale was higher priced than Kentish by 5 s. a barrel.

¶ 386. *Maken mortrewes*] Lord Bacon, in his *Nat. Hist. i. 48*, speaks of "a mortress made with the brawn of capons stamped and strained." He joins it with the cullice (*coulis*) of cocks. It seems to have been a rich broth or soup, in the preparation of which the flesh was stamped or beat in a mortar, from whence it probably derived its name, *une mortreufe*, tho' I cannot say that I have ever met with the French word.

¶ 388. *a mormal*] A cancer or gangrene; so the Gloss. and I believe Chaucer meant nomore, by his confining the disease to the shin. The original word, *Adalum mortuum*, Lat. *Maux-*

For bla
 A Sh
 For oug
 He rode
 All in a g
 A dagger
 About his
 The hote
 And certai
 Ful many a
 From Burd
 Of nice con
 If that he fa
 By water he
 But of his cra
 His stremes a
 His herberwe
 Ther was non

Fr. seems t
 away entirc
 alum mortuum.
 a cook wit
 berd, A. ii. S. c
 393. All in a
 of the verse, bu
 In a goun of fald
 reader has been s
 not always corr
 400. Of nice cony

For blanc manger that made he with the best.

A Shipman was ther woned fer by west; 390

For ought I wote he was of Dertemouth :

He rode upon a rouncie, as he couthe,

All in a goun of falding to the knee.

A dagger hanging by a las hadde hee

About his nekke under his arm adown; 395

The hote sommer hadde made his hewe al broun :

And certainly he was a good felaw ;

Ful many a draught of win he hadde draw

From Burdeux ward while that the chapmen slepe :

Of nice conscience toke he no kepe. 400

If that he saught and hadde the higher hand

By water he sent hem home to every land.

Out of his craft to reken wel his tides,

His stremes and his strandes him besides,

His herberwe, his mone, and his lodemanage, 405

Ther was non swiche from Hull unto Cartage.

Fr. seems to have signified a kind of dead palsy, which took away entirely the use of the legs and feet. *Du Cange* in v. *clun mortuum*. Jonson, in imitation of this passage, has described a cook with an—"old mortmal on his thin." *Sad Shepherd*, A. ii. S. 6.

393. *All in a goun of falding*] I have added *all* for the sake of the verse, but perhaps unnecessarily, as some of the mss.

—
In a goun of falding unto the knee.

Reader has been forewarned [*Essay*, &c. p. 165.] that Chaucer is not always correct in the disposition of his accents.

400. *Of nice conscience*.] H. Stephens informs us that nice

Hardy he was, and wise, I undertake;
 With many a tempest hadde his berd be shake:
 He knew wel alle the havens as they were
 Fro Gotland to the Cape de Finistere,
 And every creke in Bretagne and in Spaine:
 His barge ycleped was the Magdelaine.

With us ther was a *Doctour of Phisike*;
 In all this world ne was ther non him like
 To speke of phisike and of surgerie,
 For he was grounded in astronomie.
 He kept his patient a ful gret del
 In houres by his magike naturel:
 Wel coude he fortunen the ascendent
 Of his images for his patient.

was the old French word for *niais*, one of the synonyms
Sot. Apol. Herod. l. i. c. 4. Our Author uses it elsewhere in
 original sente for *foolish*, ver. 6520;

But say that we ben wise, and nothing nice.

v. 405. *His berberwe, his mone*] In ver. 11347 he uses
 berwe for the place of the sun, which perhaps it may fig-
 here. *Lodemanage* seems to be formed (as the gloss. obser-
 by adding a French termination to the Sax. *ladman*, a guide
 pilot. It would have been more English to have said *lode-*
 ship, as seamanship, horsemanship, &c. From the same
 perty of leading the north-star, in ver. 2061, is called the
sterré; and hence also our name of loadstone for the mag-
 netic.

v. 418. *by his magike naturel*] The same practices are
 ed to in *H. F. iii. 175*;

And clerkes eke, which conne wel
 All this magyke naturel,
 That craftly do her ententes
 To maken in certayne ascendentes
 Ymages, lo! through which magyke
 To maken a man ben hole or seke.

H
 Were
 And w
 He was
 The cau
 Anon he
 Ful redy
 To send
 For eche
 Hir frend
 Wel knew
 And Diose
 Old Hippo
 Arapion, B
 Averrois, D
 Bernard, an
 Of his diete
 or it was of
 ot of gret n
 is studie wa
 v. 433. *Old Hi*
 physicians m
 ant of Author
 and the *Elenc*
 only observe
 hen, were used
 Hippocrates an
 t. Albans, Mo
 Magnus eram
 After et egregi
 below, ver. 12

He knew the cause of every maladie,
 Were it of cold, or hote, or moist, or drie,
 And wher engendred, and of what humour :
 He was a veray parsite practifour.
 The cause yknowe, and of his harm the rote, 425
 Anon he gave to the like man his bote.
 Ful redy hadde he his apothecaries
 To send him dragges and his lettuaries,
 For eche of hem made other for to winne :
 Hir frendship n'as not newe to beginne. 430
 Wel knew he the old Esculapius,
 And Dioscorides and eke Rufus,
 Old Hippocras, Hali, and Gallien,
 Arapion, Rafis, and Avicen,
 Averrois, Damascene, and Constantin, 435
 Bernard, and Gatifden, and Gilbertin.
 If his diete mesurable was he,
 For it was of no superfluitee,
 Not of gret nourishing, and digestible :
 His studie was but litel on the Bible. 440

r. 433. *Old Hippocras*] Whoever is curious to know more of
 physicians mentioned in this catalogue may consult the Ac-
 count of Authors, &c. in ed. Urr. — *Fabric. Bibl. Med. Æt.*
 and the *Elench. Medicor. Vet. ap. eund. Bibl. Gr. t. xiii.* I
 only observe that the names of Hippocras or Ypocras, and
 Galien, were used, even by the Latin writers of the middle ages,
 Hippocrates and Galen. See the inscriptions in the library
 St. Albans, *Monast. t. i. p. 184*;

Magnus eram medicus, Hypocras sum nomine dictus.

After et egregius vocitatus eram Galienus.

below, ver. 12240.

In sanguin and in perſe he clad was alle
 Lined with taſſata and with ſendalle.
 And yet he was but eſy of diſpence;
 He kepte that he wan in the peſtilence;
 For gold in phiſike is a cordial,
 Therefore he loved gold in ſpecial.

A good *Wiſ* was ther *of* beſide *Bathe*,
 But ſhe was ſom del deſe, and that was ſcathe.
 Of cloth making ſhe hadde ſwicke an haunt
 She paſſed hem of Ipres and of Gaunt.
 In all the pariſh wiſ ne was ther non
 That to the offering before hire ſhulde gon,
 And if ther did, certain ſo wroth was ſhe
 That ſhe was out of alle charitee.
 Hire coverchiefs weren ful fine of ground;
 I dorſte ſwere they weyeden a pound
 That on the Sonday were upon hire hede:
 Hire hoſen weren of fine ſcarlet rede,
 Ful ſtreite yteyed, and ſhoon ful moiſt and newe:
 Bold was hire face, and ſayre and rede of hew.
 She was a worthy woman all hire live;
 Houſbondes at the chirche dore had ſhe had five,
 Withouten other compaignie in youthe,
 But therof nedeth not to ſpeke as nouthe;

¶ 549. *Moiſt and newe*] *Moiſt* is here uſed in a peculiar ſenſe derived from *muſſeus*; for according to Nonius, 2, 518, *est itum non ſolum vinum, verum etiam novellum quicquid recte dicitur.* So in ver. 17009 *moifty ale* is oppoſed to

¶ 464. *as nouthe*] The uſe of *nouthe* for now, in this place

And
 She ha
 At Ro
 In Gal
 She cou
 Gat-tot
 Upon a
 Ywimp
 As bro
 A ſote m
 And on l
 In ſelaw
 Of remed
 For of tha
 A good
 That was
 But riche
 He was alſ
 That Criſte
 His pariſhe
 Benigne he
 And in adve
 has ſo much t
 to obſerve tha
 ſee R. G. p. 45
 the verſe.
 ¶ 470. *Gat*
 ſolity of the mi
 with ed. *Urr*.
 meant by this
 phraſe when ſpe
 Volume II.

And thries hadde she ben at Jerufaleme; 465

She hadde passed many a strange streme:

At Rome she hadde ben, and at Boloine,

In Galice at Seint James, and at Coloine:

She coude moche of wandring by the way; 470

Gat-tothed was she, sothly for to say:

Upon an ambler esily she sat,

Ywimpled wel, and on hire hede an hat

As brode as is a bokeler or a targe,

A fote mantel about hire hippes large, 475

And on hire fete a pair of sporres sharpe.

In felawship wel coude she laughe and carpe

Of remedies of love she knew parchance,

For of that arte she coude the olde dance.

A good man ther was of religioun

That was a poure *Person* of a toun, 480

But riche he was of holy thought and werk;

He was also a lerned man, a Clerk,

That Cristes gospel trewely wolde preche;

His parishens devoutly wolde he teche; 485

Benigne he was, and wonder diligent,

And in adversite ful patient,

has so much the appearance of a botch, that it may be proper to observe that the word was in use before Chaucer's time. See *R. G.* p. 455, 8. In the latter instance it is in the middle of the verse.

¶ 470. *Gat-tothed*] Whether we read thus, with the generality of the mss. or *cat-tothed*, with *mss. A.* 1, 2, or *gap-tothed*, with ed. *Urr.* I confess myself equally unable to explain what is meant by this circumstance of description. The Wife uses the phrase when speaking of herself in ver. 6185.

And swiche he was ypreved often sithes;
 Ful loth were him to cursen for his tithes,
 But rather wolde he yeven out of doute
 Unto his poure parissens aboute
 Of his offring, and eke of his substance;
 He coude in litel thing have suffisance:
 Wide was his parish, and houses fer asonder,
 But he ne left nought for no rain ne thonder,
 In sikenesse and in mischief to visite
 The ferrest in his parish moche and lite
 Upon his fete, and in his hand a staf:
 This noble ensample to his shepe he yaf,
 That first he wrought and afterward he taught,
 Out of the gospel he the wordes caught,
 And this figure he added yet therto
 That if gold ruste what shuld iren do?
 For if a preest be foule on whom we trust
 No wonder is a lewed man to rust;
 And shame it is if that a preest take kepe
 To see a shitten shepherd and clene shepe:
 Wel ought a preest ensample for to yeve
 By his clenenesse how his shepe shulde live.

He sette not his benefice to hire,
 And lette his shepe acombred in the mire,
 And ran unto London unto Seint Poules
 To seken him a chanterie for soules,
 Or with a brotherhede to be withold,
 But dwelt at home and kepte wel his fold,

493

495

500

505

510

So th
 He w
 And
 He w
 Ne of
 But in
 To dr
 By go
 But it
 What
 Him w
 A bette
 He wa
 Ne mak
 But Cri
 He taug
 With
 That ha
 A trewe
 Living i
 God love
 At alle ti
 And than
 He wolde
 For Crist
 Withoute

v. 528. B
 but I do not

So that the wolf ne made it not miscarie : 515

He was a shepherd and no mercenarie;

And though he holy were and vertuous

He was to sinful men not dispitous,

Ne of his speche dangerous ne digne,

But in his teching discrete and benigne. 520

To drawen folk to heven with fairenesse,

By good ensample, was his besinesse;

But it were any persone obstinat,

What so he were of highe or low estat,

Him wolde he snibben sharply for the nones : 525

A better preeft I trowe that no wher non is.

He waited after no pompe ne reverence,

Ne maked him no spiced conscience

But Cristes tore, and his apostles twelve

He taught, but first he solwed it himselfe. 530

With him ther was a *Plowman*, was his brother,

That hadde ylaid of dong ful many a forther;

A trewe swinker and a good was he,

Living in pees and parsite charitee :

God loved he beste with alle his herte 535

At alle times, were it gain or smerte,

And than his neighebour right as himselfe.

He wolde thresh, and therto dike and delve,

For Cristes sake, for every poure wight

Withouten hire, if it lay in his might. 540

¶ 528. *spiced conscience*] This phrase occurs again ver. 6017, but I do not understand it.

His tithes paid he ful fayre and wel
Both of his propre swinke and his catel.
In a tabard he rode upon a mere.

Ther was also a Reve, and a Millere,
A Sompnour, and a Pardoner also, 543
A Manciple, and myself; ther n'ere no mo.

The *Miller* was a stout carl for the nones,
Ful bigge he was of braun and eke of bones,
That proved wel, for over all ther he came,
At wraßling he wold bere away the ram. 550
He was short shuldered, brode, a thikke gnarre,
Ther n'as no dore that he n'olde heve of barre
Or breke it at a renning with his hede;
His berd as any sowe or fox was rede,
And therto brode as though it were a spade. 553
Upon the cop right of his nose he hade
A wert, and theron stode a tustfe of heres
Rede as the bristles of a sowes eres:
His nose-thirles blacke were and wide:
A swerd and bokeler bare he by his side: 560
His mouth as wide was as a forneis:
He was a jangler and a Goliardeis,

¶ 550. *the ram*] This was the usual prize at wrestling matches. See below, ver. 13671, and *Gamelyn*, ver. 343, 555. M. Paris mentions a wrestling-match at Westminster in the year 1222, at which a ram was the prize, p. 265.

¶ 562. *a Goliardeis*] *Un Goliardois*, Fr. *Goliardus*, or *Goliardenfis*, Lat. This jovial sect seems to have been so called from *Golias*, the real or assumed name of a man of wit toward the end of the 12th century, who wrote the *Apocalypsis Golie* and other

And
Wel c
And y
A whi
A bagg
And th
A ge
Of whi
For to b
For wh
Algate l
That he

pieces in b
falsely attr
Golias, an
of this sect
cujusdam c

Omn
Obed
Golia
Mand

The last sta

Summ
Pascat
Et cor
Ad die

In several a
the *Goliard*

¶ 565. *a*
bale, to th
"of gold,"
standing his
brethren.

And that was most of sinne and harlotries :
 Wel coude he stelen corne and tollen thries ;
 And yet he had a thomb of gold parde, 565
 A white cote and a blew hode wered he :
 A baggepipe wel coude he blowe and sounne,
 And therewithall he brought us out of toune.
 — A gentil *Manciple* was ther of a temple,
 Of which achatours mighten take ensempel 570
 For to ben wise in bying of vitaille,
 For whether that he paide or toke by taille
 Algate he waited so in his achate
 That he was ay before in good estate :

pieces in burlesque Latin rhymes, some of which have been
 falsely attributed to Walter Map. See *Tanner's Bibl. Brit.* in v.
Galias, and *Du Cange* in v. *Goliardus*. There is a poem by one
 of this sect in *ms. Bod.* 3869, *James*, 32, which is entitled *Di-lla*
cujusdam Goliardi Anglici, and begins thus ;

Omnibus in Gallia, Anglus Goliardus,
 Obediens et humilis, frater non bastardus,
 Goliæ discipulus, dolens quod tam tardus,
 Mandat salutem fratribus, nomine Richardus.

The last stanza is this ;

Summa salus omnium, filius Mariæ,
 Pascat, potet, vestiat pueros Goliæ,
 Et conservet socios sanctæ confrariæ
 Ad dies usque ultimos Enoch et Elyæ.

In several authors of the 12th century, quoted by *Du Cange*,
 the *Goliardi* are classed with the *joculatores et buffones*.

¶ 565. *a thomb of gold*] If the allusion be, as is most prob-
 able, to the old proverb, " Every honest miller has a thumb
 of gold," this passage may mean that our Miller, notwith-
 standing his thefts, was an honest miller, *i. e.* as honest as his
 brethren.

Now is not that of God a ful fayre grace
That swiche a lewed mannes wit shal pace
The wisdom of an hepe of lered men?

Of maisters had he mo than thries ten
That were of lawe expert and curious,
Of which ther was a dofein in that hous
Worthy to ben stewardes of rent and lond
Of any lord that is in Englelond,
To maken him live by his propre good
In honour detteles, but if he were wood,
Or live as scarfly as him list desire,
And able for to helpen all a shire
In any cas that mighte fallen or happe;
And yet this Manciple sette hir aller cappe.

The *Reue* was a slendre colerike man,
His berd was shave as neighe as ever he can :
His here was by his eres round yshorne;
His top was docked like a preest beforne :
Ful longe were his legges and ful lene,
Ylike a staff; ther was no calf ysene :
Wel coude he kepe a garner and a binne;
'Ther was non auditour coude on him winne :
Wel wiste he by the drought and by the rain
'The yelding of his feed and of his grain.

¶. 588. *sette hir aller cappe*] Aller is the genitive plural
alle, from the Sax. *calra*. Hir aller would be properly rendered
in Latin *eorum omniū*. See the *Essay*, &c. n. 27. To set a man
cap is the same as to make a fool of him. See ver. 3145.

How that a clerk hath set the wrightes cappe.

573

580

585

590

595

His lo
His sw
Were
And b
Sin tha
Ther c
Ther n
That h
They w
His wor
With gr
He cou
Ful rich
His lord
To yeve
And hav
In youthe
He was a
This Rev
That was

¶. 617. a
the Saxon w
lock, as it st
p. 2, and not
quoted from
signifies *equu*
lock. John d
agacies; "e
mm bident
that there car
rendered cc b

575 His lordes shepe, his nete, and his deirie,
 His swine, his hors, his store, and his pultrie, 600
 Were holly in this Reves governing,
 And by his covenant yave he rekenyng,
 Sin that his lord was twenty yere of age;
 580 Ther coude no man bring him in arerage.
 Ther n'as baillif, ne herde, ne other hine, 605
 That he ne knew his sleight and his covine;
 They were adradde of him as of the deth.
 His wonnyng was ful sayre upon an heth;
 585 With grene trees yshadewed was his place;
 He coude better than his lord pourchace : 610
 Ful riche he was ystored privily:
 His lord wel coude he plesen subtilly
 To yeve and lene him of his owen good,
 590 And have a thank and yet a cote and hood.
 In youthe he lerned hadde a good mistere; 615
 He was a wel good wright, a carpentere.
 This Reve fate upon a right good flot
 That was all pomelee grey, and highte Scot :

v. 617. *a right good flot*] I take *flot* to be put here for *flod*,
 the Saxon word for a stallion. A *flot* signified properly a bul-
 lock, as it still does in the North. See the *Percy House Book*,
 p. 2, and note. The passage which Du Cange, in v. *Stottus*, has
 quoted from Maddox, *Form. Angl.* p. 427, to shew that *stottus*
 signifies *equus admiffarius*, proves rather that it signifies a bul-
 lock. John de Nevill leaves to his eldest son several specifick
 legacies; "et eciam cc vaccas pro stauro, cc *stottos et stirkes*,
 "mm bidentes," &c. *Stirke* is the Sax. name for a heifer, so
 that there can be little doubt that cc *stottos et stirkes* should be
 rendered cc *bullocks and heifers*.

A long surcote of perse upon he hade,
 And by his side he bare a rusty blade.
 Of Norfolk was this Reve of which I tell,
 Beside a toun men clepen Baldefswell.
 Tucked he was, as is a frere aboute,
 And ever he rode the hindereft of the route.

A *Sompnour* was ther with us in that place
 That hadde a fire-red cherubennes face,
 For fausefleme he was, with eyen narwe;
 As hote he was and likerous as a sparwe,
 With scalled browes blake and pilled berd;
 Of his visage children were fore aserd.
 Ther n'as quicksilver, litarge, ne brimston,
 Boras, ceruse, ne oile of tartre non,
 Ne oinment, that wolde clense or bite,
 'That him might helpen of his whelkes white,

¶ 626. *cherubennes face*] H. Stephens, *Apol. Herod.* l. i. c. 30, quotes the same thought from a French epigram;

Noe grands docteurs au cherubin visage, &c.

¶ 627. *fausefleme*] I find this word in an old Fr. book of physick, which I have quoted before in n. on ver. 165; "Oignement "magistrel pur fausefleme et pur chescune manere de roigne." —Roigne signifies any scorbatick eruption. So in the *Thousand Notable Things*, b. i. 70, "A sawsfeame or red pimpled face "is helped with this medicine following."—Two of the ingredients are quicksilver and brimstone. In another place, b. ii. 20, oyle of tartar is said "to take away cleane all spots, "freckles, and filthy *wbeales*." These last I suppose are what Chaucer calls *whelkes*.—The original of the word seems to be pointed out in the following passage, *Vit. R.* ii, a *Mon. Erasm.* p. 169; "facies alba---interdum sanguinis scumate viciata."

619

625

630

Ne of
 Wel lo
 And fo
 Than v
 And wi
 Than w
 A fewe
 That he
 No won
 And eke
 Can clep
 But who
 Than ha
 Ay *Quess*
 He wa
 A better
 He wolde
 A good fe
 A twelve
 Ful prively
 ¶ 648. *Quess*
 quently in R
 adds, *Quid j*
 see *Heng. Mo*
 nerit ad hu
 ¶ 649. *a g*
 given to men
 a Welsh, is fa
 young wom
 ways to hav
 668, *King of*

Ne of the knobbes sitting on his chekes: 635

Wel loved he garlike, onions, and lekes,
And for to drinke strong win as rede as blood,
Than wolde he speke and crie as he were wood;

And whan that he wel drunken had the win,
Than wold he spoken no word but Latin: 640

A fewe termes coude he, two or three,

That he had lerned out of som decree;

No wonder is, he heard it all the day:

And eke ye knowen wel how that a jay

Can clepen watte as wel as can the pope: 645

But who so wolde in other thing him grope

Than hadde he spent all his philosophie;

Ay *Questio quid juris?* wolde he crie.

He was a gentil harlot and a kind;

A better felaw shulde a man not find: 650

He wolde suffre for a quart of wine

A good felaw to have his concubine

At twelve month, and excuse him at the full:

Ful prively a finch eke coude he pull;

¶ 648. *Questio quid juris*] This kind of question occurs frequently in Ralph de Hengham. After having stated a case he adds, *Quid juris?* and then proceeds to give the answer to it. See *Heng. Mag.* c. xi.; "Esse autem quod reus nullo modo veniat ad hunc diem. *quid juris?*" &c. See also c. 12.

¶ 649. *a gentil harlot*] The name of *harlot* was anciently given to men as well as women. See below, ver. 7336. *Herlod*, a Welsh, is said to signify simply a young man, and *berlodes* a young woman. *Richards, Welsh Dict.* in v.; with us it seems always to have been a disgraceful appellation. In *R. R.* ver. 668, *King of harlots* is Chaucer's tranſlat. of *Roy des ribaulx*.

And if he found o where a good felawe
 He wolde techen him to have non awe
 In swiche a cas of the archedekenes curse,
 But if a mannes soule were in his purse,
 For in his purse he shulde ypunished be;
 Purse is the archedekens helle said he,
 But wel I wote he lied right in dede;
 Of cursing ought eche gilty man him drede,
 For curse wol sle right as assoiling saveth,
 And also ware him of a *significavit*.

In danger hadde he at his owen gise
 The yonge girles of the diocise,
 And knew hir conseil and was of hir rede.
 A gerlond hadde he sette upon his hede
 As gret as it were for an alestake;
 A bokeler hadde he made him of a cake.

With him ther rode a gentil *Pardonere*
 Of Rouncevall, his frend and his compere,

¶ 664. a *significavit*] The writ *de excommunicato capiendu* commonly called a *significavit*, from the beginning of the writ which is as follows; "Rex Vicecomiti L. salutem. Sgnificavit nobis venerabilis pater H. L. Episcopus," *5c. Cod. Jur. Eccl.* p. 1054.

¶ 665. *In danger hadde he*] i. e. within the reach or control of his office. See *Hist. Abbat. Pipewell*, ap. *Monast. Angl.* t. i. p. 815; "Nec audebant Abbates eidem resistere, quia aut prode nariis aut pro bladis semper fuerunt Abbates in *dangeris* dei ti Officialis."—*The yonge girles*, in the next line, may signify either the young men or the young women, as girl was formerly an appellation common to both sexes.

¶ 672. *Of Rouncevall*] I can hardly think that Chau

655

660

665

670

That fir
 Ful loud
 This Sor
 Was nev
 This Par
 But smot
 By unces
 And ther
 meant to b
 yet I canno
 pital "Beat
 mentioned
 al-Hall in
 was the nam
 ¶ 674. C
 ginning or t
 dissyllable, a
 In love
 and in ver. i
 Ful söt
 The double
 dently that R
 ble; we ne
 eing it in the
 syllables. See
 be made of c
 the pronuncia
 in time, and i
 ngly both tim
 bles. See ver
 the final mon
 llable, after t
 of course bec
 ¶ 675. bare
 Du Cange i

655 That first it was comen from the court of Rome;
 Ful loude he sang Come hither love to me.
 This Sompnour bare to him a stiff burdoun, 675
 Was never trompe of half so gret a soun.
 This Pardoner had here as yelwe as wax,
 660 But smoth it heng as doth a strike of flax;
 By unces heng his lokkes that he hadde,
 And therwith he his shulders overspradde : 680

meant to bring his Pardoner from Roncevaux in Navarre, and yet I cannot find any place of that name in England. An hospital "Beate Mariæ de Rounceyvalle" in Charing, London, is mentioned in the *Monast.* t. ii. p. 443; and there was a Runceval-Hall in Oxford, *Stevens*, v. ii. p. 262; so that perhaps it was the name of some fraternity.

[v. 674. *Come hitber love to me*] This, I suppose, was the beginning or the burthen of some known song.—Love is here a dissyllable, as in ver. 260;

670 In love-dāys, ther coud he mūchel helpe.
 and in ver. 1627;

Ful sōth is sāyde, that love né lordship.

The double rhyme of *to me* answering to *Rome*, proves evidently that *Rome* in this place is to be pronounced as a dissyllable; we need therefore have no scruple, I think, of pronouncing it in the same manner wherever the metre requires two syllables. See ver. 4562, 4576, 5388, 5568.—A like use may be made of other similar rhymes in Chaucer for establishing the pronunciation of the *e* feminine. In ver. 16673 *byme* rhymes to *time*, and in *Troil.* ii. 991, to *time* and *prime*; and accordingly both *time* and *prime* are used in other places as dissyllables. See ver. 7384, 10827—10674, 12596.—In these cases the final monosyllable *me* transfers its accent to the preceding syllable, after the manner of the Greek enclitics, and the final of course becomes a mere *e* feminine.

[v. 675. *bare—a stiff burdoun*] Sang the bass. See ver. 4163, and *Du Cange* in v. *Burdo*.

Ful thinne it lay, by culpons on and on,
 But hode for jolite ne wered he non,
 For it was trussed up in his wallet.
 Him thought he rode al of the newe get,
 Dishevele, sauf his cappe, he rode all bare : 685
 Swiche glaring eyen hadde he as an hare :
 A vernicle hadde he sewed upon his cappe ;
 His wallet lay beforne him in his lappe
 Bret-ful of pardon come from Rome al hote :
 A vois he hadde as smale as hath a gote : 690
 No berd hadde he, ne never non shulde have ;
 As smothe it was as it were newe shave :
 I trowe he were a gelding or a mare.

But of his craft, fro Berwike unto Ware
 Ne was ther swiche an other Pardonere, 695
 For in his male he hadde a pilwebere
 Which, as he saide, was oure Ladies veil :
 He saide he hadde a gobbet of the seyl

¶. 684. *the newe get*] The new fashion. *Gette* or *jett* (for the
 mss. differ) is used in the same sense by Occleve, *De Reg. Princ.*
mss. Bod. 1504, 1786;

Also ther is another *nerve gette*,
 All foule waste of cloth and excessif—

¶. 689. *Bret-ful of pardon*] This is the reading of all the mss.
 The same word occurs in the same sense in ver. 2166, and in
R. iii. 1033, but I have found no other passages in which the
 word *bret* is used. *Fret* (for *freighted*, *fraught*,) is used by Lyd-
 gate, in a ballade falsely attributed to Chaucer, edit. *Urr.* p.
 552, ver. 269 ; “ Ther kinde is *fret* with doublenes ”—and in
Traged. b. v. c. 7 ; “ *Fret* full of stonnes.” b. viii. c. 7, “ With
 “ riche stonnes *fret*.”—*Fret* may also be derived from the Sax.
frætwian, *ornare*.

Thatte Scint Peter had whan that he went
Upon the see till Jesu Crist him hent : 700

He had a crois of laton ful of stones,
And in a glas he hadde pigges bones.

683 But with these relikes whanne that he fond
A poure persone dwelling up on lond,

Upon a day he gat him more moneie 705
Than that the persone gat in monethes tweie ;

And thus with fained flattering and japes
He made the persone and the peple his apes.

693 But trewely to tellen atte last,
He was in chirche a noble ecclesiast : 710

Wel coude he rede a lesson or a storie,
But alderbest he sang an offertorie ;

695 For wel he wiste whan that song was songe
He muste preche and wel asile his tonge

To winne silver, as he right wel coude, 715
Therfore he sang the merier and loude,

Now have I told you shortly in a clause
Th' estat, th' araie, the nombre, and eke the cause,

¶ 710. *a noble ecclesiast*] It appears from hence that the Pardoner was an itinerant ecclesiastick, of much the same stamp with Frate Cipolla in The Decameron, vi. 10. By the stat. 22 H. VIII. c. 12, all proctors and pardoners going about in any country without sufficient authority are to be treated as vagabonds. Their impositions upon the credulity of the vulgar have been checked by several councils. See Du Cange in v. *Quæstarii* and *Questionarius*, under which general names the vendors of indulgences are included.

Why that assembled was this compaignie
 In Southwerk at this gentil hostelrye
 That highte The Tabard, faste by the Belle.
 But now is time to you for to telle
 How that we baren us that ilke night
 Whan we were in that hostelrye alight;
 And after wol I telle of our viage,
 And all the remenant of our pilgrimage.

But firste I praie you of your curtesie
 That ye ne arette it not my vilanie,
 Though that I plainly speke in this matere,
 To tellen you hir wordes and hir chere,
 Ne though I speke hir wordes proprely;
 For this ye knowen al so wel as I,
 Who so shall telle a Tale after a man
 He mooste reherse as neighe as ever he can
 Everich word, if it be in his charge,
 All speke he never so rudely and so large,
 Or elles he mooste tellen his Tale untrewre,
 Or feinen thinges, or finden wordes newe:
 He may not spare although he were his brother;
 He mooste as wel sayn o word as an other.
 Crist spake himself ful brode in holy writ,
 And wel ye wote no vilanie is it:
 Eke Plato sayeth, who so can him rede,
 The wordes mooste ben ccsin to the dede.

¶ 743. *Eke Plato sayeth*] This saying of Plato is quoted again, ver. 17156. Our Author probably took it from Boethius, b. iii. pr. 12. See also *Rom. de la R.* ver. 7465.

Alf
 All ha
 Here i
 My w
 Gre
 And to
 And se
 Strong
 A femo
 For to
 A large
 A faire
 Bold of
 And of
 Eke the
 And aft
 And spa
 Whan t
 And sai
 Ye ben

¶ 761
 reading a
 uses the v
 Ovic
 and ver.
 Amo
 I suspect t
 an, geman
 positions.

Also I praie you to forgive it me

745

All have I not sette folk in hir degree

Here in this Tale as that they shulden stonde :

My wit is short ye may well understonde.

Gret chere made oure Hoste us everich on,

And to the souper sette he us anon,

750

And served us with vitaille of the beste;

Strong was the win, and wel to drinke us leste.

A femely man our Hoste was with alle

For to han ben a marshal in an halle;

A large man he was, with eyen stepe;

755

A fairer burgeis is ther non in Chepe:

Bold of his speche, and wise, and wel ytaught,

And of manhood elaked right him naught:

Eke therto was he right a mery man,

And after souper plaien he began,

760

And spake of mirthe amonges other thinges

Whan that we hadden made our rekeninges,

And saide thus; Now Lordinges, trewely

Ye ben to me welcome right hertily,

¶ 761. *amonges*] I have ventured to lengthen the common reading *among* by a syllable, as the metre requires it, and Ch. uses the word so lengthened in other places. See ver. 6534;

Ovide, *amonges* other thinges female—

and ver. 9902;

Amonges other of his honest thinges.

I suspect that the Sax. *gemang* had originally a termination in *an*, *gemangan*, like many other of the Saxon adverbs and prepositions.

For by my trouthe, if that I shal not lie, 765
 I saw nat this yere swiche a compaignie
 At ones in this herberwe as is now;
 Fayn wolde I do you mirthe and I wiste how;
 And of a mirthe I am right now bethought
 To don you ese, and it shall coste you nought. 770
 Ye gon to Canterbury; God you spede,
 The blisful martyr quite you your mede;
 And wel I wot as ye gon by the way
 Ye shapen you to talken and to play;
 For trewely comfort ne mirthe is non 775
 To riden by the way dombe as the stou;
 And therfore wold I maken you disport,
 As I said erst, and don you some comfort.
 And if you liketh alle by on assent
 Now for to stonden at my jugement, 780
 And for to werchen as I shal you say
 To-morwe, whan ye riden on the way,
 Now by my faders soule that is ded
 But ye be mery, smiteth of my hed:
 Hold up your hondes withouten more speche. 785
 Our conseil was not longe for to seche;
 Us thought it was not worth to make it wise,
 And granted him withouten more avise,
 And bad him say his verdit as him leste.

Lordinges, (quod he) now herkeneth for the beste;

* 787. *to make it wise*] To make it a matter of wisdom or
 deliberation; so in ver. 3978, 11537, he made it strange—
 signifies—he made it a matter of difficulty.

But t
 This
 That
 In thi
 To Ca
 And h
 Of ave
 And w
 That i
 Tales o
 Shal ha
 Here i
 Whan
 And fo
 I wol m
 Right a
 And wh
 Shal pa
 And if
 Telle m
 And I w
 This

* 792.
 * 812.
 —and pra
 Author to
 below, ve
 and sayn—
 —and yet

765 But take it nat, I pray you, in disdaine: 791

This is the point, to speke it plat and plain,
That eche of you to shorten with youre way

In this viage shal tellen Tales tway,

To Canterbury ward I mene it so, 795

770 And homeward he shall tellen other two,

Of adventures that whilom han befallē.

And which of you that bereth him best of alle,

That is to sayn, that telleth in this cas

Tales of best sentence and most solas, 800

775 Shal have a souper at youre aller cost

Here in this place sitting by this post,

Whan that ye comen agen from Canterbury.

And for to maken you the more mery

I wol my selven gladly with you ride, 805

780 Right at min owen cost, and be your gide.

And who that wol my jugement withsay

Shal pay for alle we spenden by the way.

And if ye vouchesauf that it be so

Telle me anon withouten wordes mo, 810

785 And I wol erly shapen me therfore.

This thing was granted, and our othes swore

¶ 792. *This is the point*] See the *Discourse*, &c. § 7.

¶ 812. *and our othes swore*] i. e. and we swore our othes,
—and praised him, &c. It is too frequent a practice with our
e beste; Author to omit the governing pronoun before his verbs. See
wisdom of below, ver. 1757, And sawe—for—and they sawe; ver. 5042,
ange— and sayn—for—and they sayn; ver. 5054, and yet lith—for
—and yet he lith; ver. 6123, and blamed himself—for—and

With ful glad herte, and praiden him also
 That he wold vouchesauf for to don so,
 And that he wolde ben our governour,
 And of our Tales juge and reportour,
 And sette a souper at a certain pris,
 And we wol reuled ben at his devise
 In highe and lowe: and thus by on assent
 We ben accorded to his jugement;
 And therupon the win was sette anon:
 We dronken, and to reste wenten eche on
 Withouten any lenger tarying.

A morwe whan the day began to spring
 Up rose our Hoste, and was our aller cok,
 And gaderd us togeder in a flok,
 And forth we riden a litel more than pas
 Unto the watering of Seint Thomas,
 And ther our Hoste began his hors arcst,
 And saide, Lordes, herkeneth if you lest:
 Ye wete your forwórd, and I it record:
 If even song and morwe song accord,

he blamed himself; ver. 6398, and made him---for---and I made him.

¶ 819. *In highe and lowe*] *In*, or, *De alto et basso*, barb. Lat. *Haut et bas*, Fr. were expressions of entire submission on one side and sovereignty on the other. So *P. L.* p. 283, speaking of the Pope, says---“He salie at his dome set it *lowe* and *hie*.” See *Du Cange* in v.

¶ 827. *a litel more than pas*] A *pas*, with Chaucer, means always, I believe, a foot-pace. See ver. 2899, *And riden forth a pas*—and ver. 12800, *Than thou wolt gon a pas* not but a mile. See also ver. 16043—more than trot or *pas*.

815

810

815

830

Let se t
 As ever
 Who fo
 Shal pa
 Now dr
 He whi
 Sire K
 Now dr
 Cometh
 And ye
 Ne studi
 Anon
 And sho
 Were it
 The foth
 Of whic
 And tell
 By forw
 As ye ha
 And wh
 As he th
 To kepe
 He saide
 What, w

¶ 837.
 plural of th
 ceremony o
 art calls it

Let se now who shal telle the first Tale :

As ever mote I drinke win or ale

815 Who so is rebel to my jugement 835

Shal pay for alle that by the way is spent.

Now draweth cutte or that ye forther twinne ;

He which that hath the shortest shal beginne.

Sire Knight, (quod he) my maister and my lord,

820 Now draweth cutte, for that is min accord. 840

Cometh nere (quod he) my Lady Prioreffe,

And ye sire Clerk ; let be your shamefastnesse,

Ne studieth nought : lay hand to every man.

Anon to drawen every wight began,

825 And shortly for tellen as it was, 845

Were it by aventure, or fort, or cas,

The sothe is this, the cutte felle on the Knight,

Of which ful blith and glad was every wight ;

And tell he must his Tale as was reson,

830 By forword and by composition, 850

As ye han herd ; what nedeth wordes mo ?

And whan this good man saw that it was so,

As he that wife was and obedient

To kepe his forword by his free assent,

He saide ; Sithen I shal begin this game, 855

What, welcome be the cutte a Goddes name.

---and I
rb. Lat.
on one
peaking
nd *hic*."

, means
en forth
ot but a

v. 837. *Now draweth cutte*] Draweth is the second person plural of the imperative mode. See the *Essay*, &c. n. 32. The ceremony of drawing cutte occurs again ver. 12727, *seq.* Froissart calls it *tirer à la longue paille*, V. i. c. 294.

Now let us ride, and herkeneth what I say.

And with that word we riden forth our way;
And he began with a right mery chere
His Tale anon, and saide as ye shul here.

860

THE KNIGHTES TALE.

WHILOM, as olde stories tellen us,
Ther was a duk that highte Theseus;
Of Athenes he was lord and governour,
And in his time swiche a conquerour,
That greter was ther non under the sonne;
Ful many a riche contree had he wonne.
What with his wisdom and his chevalrie
He conquerd all the regne of Feminie,
That whilom was ycleped Scythia,
And wedded the freshe quene Ipolita,
And brought hire home with him to his contree
With mochel glorie and great solempnitee,
And eke hire yonge suster Emelie.
And thus with victorie and with melodie
Let I this worthy duk to Athenes ride,
And all his host in armes him beside.

865

870

875

v. 868. *the regne of Feminie*] The kingdom of the Amazons
so Penthesilea is called by Gower the Queen of Feminee, *Confessio
Amat.* fol. 75, a. 97, b.

And c
I wolde
How wo
By The
And of t
Betwix
And hov
The faire
And of t
And of t
But all t
I have, C
And wek
The reme
I wil not
Let every
And let f
Ther as I
This d
Whan he
In all his
He was w
Wher tha
A compa
v. 886. A
cept two, r
tempest; or
Tollo
I have there

- And certes, if it n'ere to long to here,
 I wolde have told you fully the manere
 How wonnen was the regne of Feminie
 By Theseus and by his chevalrie, 880
 And of the grete bataille for the nones
 Betwix Athenes and the Amasones,
 And how assaged was Ipolita,
 The faire hardy quene of Scythia,
 And of the feste that was at hire wedding, 885
 And of the temple at hire home coming;
 But all this thing I moſte as now forbere:
 I have, God wot, a large feld to ere,
 And weke ben the oxen in my plow:
 890 The remenent of my Tale is long ynow. 890
 I wil not letten eke non of this route;
 Let every felaw telle his Tale aboute,
 And let ſe now who ſhal the ſouper winne.
 Ther as I left I wil agen beginne.
 895 This duk, of whom I made mentiou, 895
 Whan he was comen almoſt to the toun,
 In all his wele and in his moſte pride,
 He was ware, as he caſt his eye aſide,
 Wher that ther kneled in the highe wey
 900 A compaignie of ladies twey and twey, 900

Amazon
 nece, Cor
 v. 886. *And of the temple*] The editions, and all the mss. except two, read *tempest*. But The Theseida says nothing of any tempest; on the contrary it says that the passage

Tollo fornito fu et senza pene.

I have therefore preferred the reading of *mss. C. i.*, and *H.A.* as

Eche after other, clad in clothes blake;
 But swiche a crie and swiche a wo they make,
 That in this world n'is creature living
 That ever herd swiche another waimenting;
 And of this crie ne wolde they never stenten
 Till they the reins of his bridel henten.

What folk be ye that at min home coming
 Perturben so my feste with crying?

Quod Theseus; have ye so grete envie
 Of min honour, that thus complaine and crie?
 Or who hath you misboden or offended?
 Do telle me, if that it may be amended,
 And why ye be thus clothed alle in blake?

The oldest lady of hem all than spake,
 Whan she had swouned with a dedly chere,
 That it was reuthe for to seen and here.
 She sayde, Lord, to whom Fortune hath yeven
 Victorie, and as a conqueror to liven,

Theseus is described making his offerings, &c. upon his return
 in a temple of Pallas, *Thef.* l. ii.

ψ. 907—13.] Imitated from The Theselda;

Chi son costoro, che a nostri lieti aventi
 Cum crini sparti, batendose el pecto,
 Di squalor piene in altri obscuri vestimenti,
 Tutte piangendo, come se in despecto
 Haveffen la mia gloria e l'altre genti.

The 3d lixe, I suspect, should be read thus;

Di squalor piene in atri vestimenti.

Obscuri was a gloss for *atri*.

ψ. 911. *misboden*] Injured; so in a charter of Canute to the
 church of St. Paul, *Monast.* v. iii. p. 304, that nan man—
 heom *misbeode*.

Nought
 But we
 Have me
 Some dr
 Upon us
 For certe
 That she
 Now be
 Thanked
 That nor
 And cert
 Here in t
 We han b
 Now help
 I wroto
 Was whil
 That star
 And alle
 And mak
 We loste
 While tha
 And yet n
 That lord
 Fulfilled o
 ψ. 940. w
 presenting t
 aff. it is wri
 away, &c.
 Wa and la ar
 wala wa is

Nought greveth us your glorie and your honour,
But we beseeke you of mercie and socour: 920

Have mercie on our woe and our distresse:

Some drope of pitee thurgh thy gentillesse

Upon us wretched wimmen let now falle;

For certes, Lord, ther n'is non of us alle

That she n'hath ben a duchesse or a quene; 925

Now be we caitives, as it is wel sene:

Thanked be Fortune and hire false whele

That non estat ensureth to be wele.

And certes, Lord, to abiden your presence,

Here in this temple of the goddesse Clemence 930

We han ben waiting all this fourtenight:

Now helpe us, Lord, sin it lieth in thy might.

I wretched wight, that wepe and waile thus,

Was whilom wif to King Capaneus

That starfe at Thebes, curfed be that day; 935

And alle we that ben in this aray,

And maken all this lamentation,

We losen alle our husbondes at that toun,

While that the siege therabouten lay:

And yet now the olde Creon, wala wa! 940

That lord is now of Thebes the citee,

Fulfilled of ire and of iniquitee,

v. 940. *wala wa*] I shall take the liberty of constantly representing this interjection in this simple form, though in the MS. it is written very differently, *wala way*, *weilaway*, *welway*, &c. from whence the more modern vulgar *weladay*. *Wa* and *la* are both Saxon interjections of grief. The compound *wala wa* is used in *Chr. Sax. Glos.* p. 191.

He for despit, and for his tyrannie,
 To don the ded bodies a vilanie,
 Of alle our lordes, which that ben yflawe, 945
 Hath alle the bodies on an hepe ydrawe,
 And will not suffren hem by non assent
 Neyther to ben yberied ne ybrent,
 But maketh houndes ete hem in despite.

And with that word, withouten more respite, 950
 They fallen groff, and crien pitoufly,
 Have on us wretched wimmen som mercy,
 And let our sorwe sinken in thin herte.

This gentil duk down from his courser sterte
 With herte pitous whan he herd hem speke; 955
 Him thoughte that his herte wolde all to-breke
 Whan he saw hem so pitous and so mate
 That whilom weren of so gret estate,
 And in his armes he hem all up hente,
 And hem comforted in ful good entente, 960
 And swore his oth, as he was trewe knight,
 He wolde don so ferforthly his might
 Upon the tyrant Creon hem to wreke,
 That all the peple of Grece shulde speke
 How Creon was of Theseus yferved, 965
 As he that hath his deth ful wel deserved.

And right anon, withouten more abode,
 His banner he displaide, and forth he rode
 To Thebes ward, and all his host beside :
 No ner Athenes n'olde he go ne ride, 970

¶ 970. No ner Athenes] Nere is used for nerve, and that

Ne tal
 But o
 And se
 And E
 Unto t
 And fo
 The
 So shin
 That al
 And by
 Of gold
 The M
 Thus ri
 And in
 Til that
 Fayre in
 But shor
 With C
 He foug
 In plain
 And by
 And ren
 And to t
 The bod
 nerer, the
 13450, ne
 v. 981.
 dently, I
 11951.

Volum

Ne take his ese fully half a day,
 But onward on his way that night he lay;
 945 And sent anon Ipolita the quene,
 And Emelie hire yonge syster shene,
 Unto the toun of Athenes for to dwell; 975
 And forth he rit; ther n'is no more to tell.

The red statue of Mars, with spere and targe,
 So shineth in his white banner large,
 That all the feldes gliteren up and down;
 And by his banner borne is his penon 980
 Of gold ful riche, in which that ther was ybete
 The Minotaure which that he slew in Crete.
 Thus rit this duk, thus rit this conquerour,
 And in his host of chevalrie the flour,
 Til that he came to Thebes, and alight 985
 Payre in a feld, ther as he thought to fight.
 But shortly for to speken of this thing,
 960 With Creon, which that was of Thebes king,
 He fought, and slew him manly as a knight
 In plaine bataille, and put his folk to flight; 990
 And by assaut he wan the citee after,
 And rent adoun bothe wall, and sparre, and rafter;
 965 And to the ladies he restored again
 The bodies of hir housbondes that were slain,

erer, the comparative of *ner*: so ver. 1852, *ferre ne nere*; ver. 13450, *nere and nere*; ver. 16189, *never the nere*.

ŷ. 981. *ybete*] Probably stamped, that operation being anciently, I suppose, performed by the hammer. See ver. 11948, 11951.

'To don the obsequies, as was tho the gife.

995

But it were all to long for to devise
'The grete clamour and the waimenting
Whiche that the ladies made at the brenning
Of the bodies, and the gret honour

'That Theseus, the noble conquerour,
Doth to the ladies whan they from him wente;
But shortly for to telle is min entente.

1000

Whan that this worthy duk, this Theseus,
Hath Creon slaine, and wonnen Thebes thus,
Still in the feld he toke all night his reste,

1005

And did with all the contree as him leste :

To ransake in the tas of bodies dede,
Hem for to stripe of harneis and of wede,
The pillours dide hir besinesse and cure,
After the bataille and discomfiture ;

1010

And so befell that in the tas they found,
Thurgh girt with many a grevous bloody wound,
Two yonge knightes ligging by and by,
Bothe in on armes wrought ful richely ;
Of whiche two Arcita highte that on,
And he that other highte Palamon.

1015

¶. 1016. *And he that other*] *He* is inserted for the sake of the metre ; but perhaps we should rather read, with some of the mss. *And that other knight highte Palamon*. See the u. on ver. 393.—*Highte* is a dissyllable here, as in other places, ver. 618, 862, 1730, 3097, *et al.* It is difficult to determine precisely what part of speech it is ; but upon the whole I am inclined to consider it as a word of a very singular form, a verb

Not
But
The
As th
Of T
Out c
And
Of T
To A
Perp
And
He to
With
And t
Term
And i
Dwell
For ev
Th
Till it

active w
must fig
signifies
sent inst
fies was
it signifi
the Sax.
rived, is
self, wh

993 Not fully quik ne fully ded they were,
 But by hir cote armure and by hir gere
 The heraudes knew him wel in special,
 As tho that weren of the blod real 1020
 Of Thebes and of sustren two yborne.
 1000 Out of the tas the pillours han hem torne,
 And han hem caried soft unto the tente
 Of Theseus, and he ful sone hem sente
 To Athenes, for to dwellen in prison 1025
 Perpetuel, he n'olde no raunson.
 1005 And whan this worthy duk had thus ydon
 He toke his host, and home he rit anon,
 With laurer crowned as a conquerour,
 And ther he liveth in joye and in honour 1030
 Terme of his lif; what nedeth wordes mo?
 1010 And in a tour in anguish and in wo
 Dwellen this Palamon and eke Arcite
 For evermo, ther may no gold hem quite.
 Thus passeth yere by yere, and day by day, 1035
 Till it felle ones in a morwe of May

active with a passive signification. See ver. 1560, where I *bighte* must signify I am called, as in the verse preceding to *bighte* signifies to be called. According to this hypothesis, in the present instance, and in ver. 618, 862, 1730, where *bighte* signifies was called, it is put for highted; and in ver. 3097, where it signifies is called, for highteth.—It should be observed that the Sax. *batan*, *vocare*, *promittere*, from whence *bighte* is derived, is a verb active of the common form, and so is *bighte* itself, when it signifies to promise. See ver. 6606, 8372.

That Emelie, that sayrer was to sene
 Than is the lillie upon his stalke grene,
 And fresher than the May with floures newe,
 (For with the rose colour strof hire hewe; 1040
 I n'ot which was the finer of hem two)
 Er it was day, as she was wont to do,
 She was arisen, and all redy dight,
 For May wol have no slogardie a night;
 The seson priketh every gentil herte, 1045
 And maketh him out of his slepe to sterte,
 And sayth, Arise, and do thin observance.

This maketh Emelie han remembrance
 To don honour to May, and for to rise :
 Yclothed was she freshe for to devise. 1050
 Hire yelwe here was broided in a tresse
 Behind hire back, a yerde long I gesse;
 And in the gardin at the sonne uprist
 She walketh up and down wher as hire list :
 She gathereth floures, partie white and red, 1055
 To make a sotel gerlond for hire hed;
 And as an angel hevenlich she song.
 The grete tour that was so thikke and strong,
 Which of the castel was the chef dongeon,
 (Wher as these knightes weren in prison, 1060

¶. 1053. *at the sonne uprist*] I should have had no objection to the reading of ed. *Urr.* as the sonne *uprist*, i. e. *uprist*, *U* had found it in any ms. The common reading is supported by Lydgate, *Tb.* fol. 364, a. where *uprist* is used for uprising.

Of w
 Was
 Ther
 Br
 And
 As w
 Was
 In wh
 And
 Ther
 Was
 Th
 Goth
 And
 That
 An
 That
 Of yre
 He ca
 And
 As the
 An
 ¶. 10
 as it is d
 dan, m
 same in
 shrink
 v. *Blen*

Of which I tolde you, and tellen shal)
Was even joinant to the gardin wall,
Ther as this Emelie had hire playing.

Bright was the sonne and clere that morwening,
And Palamon, this woful prifoner, 1065
As was his wone, by leve of his gayler
Was risen, and romed in a chambre on high,
In which he all the noble citee sigh,
And eke the gardin, ful of branches grene,
Ther as this freshe Emelia the shene 1070
Was in hire walk, and romed up and doun.

This forweful prifoner, this Palamon,
Goth in his chambre roming to and fro,
And to himselfe complaining of his wo :
That he was borne ful oft he sayd Alas! 1075

And so befell, by aventure or cas,
That thurgh a window thikke of many a barre
Of yren gret, and square as any sparre,
He cast his eyen upon Emelia, 1080
And therwithal he blent and cried A!
As though he stongen were unto the herte :
And with that crie Arcite anon up fterte,

¶ 1080. *be blent*] This word has various senses in Chaucer, as it is derived from blinnan, *cessare*; blindan, *cæcare*; or blendan, *miscere*. It seems here to be used in a fourth sense, the same in which Shakespeare uses the verb to blench, *i. e.* to shrink or start aside. *Johnson's Dict.* in *v. Bleach*. See *Gloss.* in *v. Blent*, pa. t. of *Bleach*.

And saide, Cofin min, what eyleth thee
 That art so pale and dedly for to see?
 Why cridest thou? who hath thee don offence? 1085
 For Goddes love take all in patience
 Our prison, for it may non other be;
 Fortune hath yeven us this adverfite:
 Som wikke aspect or disposition
 Of Saturne, by som constellation, 1090
 Hath yeven us this, although we had it sworn;
 So stood the heven whan that we were born:
 We moſte endure; this is the ſhort and plain.

This Palamon anſwerde, and ſayde again,
 Cofin, forſoth of this opinion 1095
 Thou haſt a vaine imagination:
 This prigon cauſed me not for to crie,
 But I was hurt right now thurghout min eye
 Into min herte, that wol my bane be:
 The fayrneſſe of a lady that I ſe 1100
 Yond in the gardin roming to and fro
 Is cauſe of all my crying and my wo:
 I n'ot whe'r ſhe be woman or goddeſſe,
 But Venus is it ſothly as I geſſe.

And therewithall on knees adoun he fill, 1105
 And ſayde; Venus, if it be your will
 You in this gardin thus to tranſfigure,
 Before me forweſful wretched creature,
 Out of this prigon helpe that we may ſcape;
 And if ſo be our deſtine be ſhape 1110

By eterne word to dien in prision,
Of our lignage have som compassion,
That is so low ybrought by tyrannie.

And with that word Arcita gan espie
Wher as this lady romed to and fro, 11115
And with that sight hire beaute hurt him so,
That if that Palamon were wounded fore
Arcite is hurt as moche as he or more :

And with a sigh he sayde pitoufly,
The freshe beaute sleth me sodenly 11120
Of hire that rometh in the yonder place;
And but I have hire mercie and hire grace,
That I may seen hire at the leste way,
I n'am but ded; ther n'is no more to say.

This Palamon, whan he these wordes herd, 11125
Dispitoufly he loked, and answerd,
Whether sayest thou this in ernest or in play?

Nay, quod Arcite, in ernest by my say;
God helpe me so, me lust full yvel pley.

This Palamon gan knit his browes twey. 11130
It were, quod he, to thee no gret honour
For to be false, ne for to be traytour
To me, that am thy cofin and thy brother
Ysworne ful depe, and eche of us to other,
That never for to dien in the peine 11135
Til that the deth departen shal us tweine,

v. 1135. *to dien in the peine*] So in Froissart, v. i. c. 206,
Edw. III. declares that he will not return "jusques à tant qu'il
"auroit fin de guerre, ou paix à suffisance, ou à son grand hon-
"neur: ou il mourroit en la peine." See also R. R. 3326.

Neyther of us in love to hindre other,
 Ne in non other cas, my leve brother;
 But that thou shuldest trewely forther me
 In every cas as I shuld forther thee. 1140
 This was thin oth, and min also certain;
 I wot it wel thou darst it not withfain:
 Thus art thou of my conseil out of doute,
 And now thou woldest falsly ben aboute
 To love my lady whom I love and serve, 1145
 And ever shal til that min herte sterve.

Now certes, false Arcite, thou shalt not so:
 I loved hire firste, and tolde thee my wo
 As to my conseil, and my brother sworne
 'To forther me as I have told beforne, 1150
 For which thou art ybounden as a knight
 To helpen me, if it lie in thy might,
 Or elles art thou false I dare wel fain.

This Arcita full proudly spake again.
 Thou shalt, quod he, be rather false than I, 1155
 And thou art false, I tell thee utterly;
 For *par amour* I loved hire first or thou.

v. 1157. *par amour I loved hire*] i. e. with love I loved her.
 This is a genuine old expression. See *Froissart*, v. i. c. 196; "il
 " *aima adonc par amours*, et depuis espousa, Madame Yfabelle
 " de Juillers"—and Boccace, *Decam.* x. 7, "per amore ami-
 " ate." So below, ver. 2114, 'That loveth *par amour*.—From
 hence paramour or paramours (in one word) was used vulgarly
 to signify love, [see ver. 3354, 4390, 13772,] and a mistress,
 ver. 6036.

What wolt thou sayn? thou wistest nat right now
 Whether she were a woman or a goddesse :
 Thin is affection of holinesse, I 1160
 And min is love as to a creature,
 For which I tolde thee min aventure,
 As to my cofin and my brother swone.

I pose that thou lovedest hire besyne :
 Wolt thou not wel the olde clerke sawe, I 1165
 That who shall give a lover any lawe?
 Love is a greter lawe by my part,
 Then may be yeven of any erthy man;
 And therefore positif lawe and swiche decree
 Is broken all day for love in echidegree. I 1170
 A man moste nedes love maugr this hed;
 He may not fleen it though he shuld be ded,
 All be she maid, or widewe, or fles wif.

And eke it is not likely all thilif
 To stonden in hire grace, no mee shal I; I 1175
 For wel thou wolt thy selven veaily
 That thou and I be damned to pison
 Perpetuel; us gaineth no raunfol.

We strive as did the houndes fir the bone,
 They fought all day, and yet hir prt was none: I 1180
 Ther came a kyte, while that they were so wrothe,
 And bare away the bone betwix lem bothe.

¶ 1165. *the olde clerkes sawe*] The olde clerk is Boethius,
 from whose book *De Consolatione* Chaucer has borrowed largely
 in many places. The passage alluded to is in l. iii. art. 12;

*Quis legem det amantibus?
 Major lex amor est illi.*

oved her.
 196; "II
 Yfabelle
 ore ami-
 —From
 d vulgar-
 mistress;

And therfore at the kinges court, my brother,
 Eche man for himself, ther is non other.
 Love if thee lust, for I love, and ay shal; 1185
 And sothly, leue brother, this is al.
 Here in this prison mosten we endure,
 And everich of us take his aventure.

Gret was the irif, and long betwix hem twey,
 If that I hadde leser for to sey : 1190
 But to th' effect. It happed on a day,
 (To tell it you as shortly as I may)
 A worthy duk thatighte Perithous,
 That felaw was to his duk Theseus
 Sin thilke day that they were children lite, 1195
 Was come to Athoes his felaw to visite,
 And for to play asie was wont to do,
 For in this world he loved no man so,
 And he loved him as tendrely again :
 So wel they loved, as olde bokes sain, 1200
 That whan that or was dede, sothly to tell,
 His felaw wente ad sought him down in hell :
 But of that storie list me not to write.

Duk Perithous oved wel Arcite,
 And had him knowe at Thebes yere by yere : 1205
 And finally, at request and praier
 Of Perithous, witiouten any raunson,
 Duk Theseus him let out of prison,
 Frely to gon wherthat him list over all,
 In swicle a gife as I you tellen shall. 1210

This was the forword, plainly for to endite,
 Betwixen Theseus and him Arcite;
 That if so were that Arcite were yfound
 Ever in his lif, by day or night, o ffound
 In any countree of this Theseus, 1215
 And he were caught, it was accorded thus,
 That with a swerd he shulde lese his hed;
 Ther was non other remedie ne rede;
 But taketh his leve, and homeward he him spedde:
 Let him beware, his nekke lieth to wedde. 1220

How gret a forwe suffereth now Arcite?
 The deth he feleth thurgh his herte smite;
 He wepeth, waileth, crieth, pitoussly,
 To fleeen himself he waiteth prively.
 He said, Alas the day that I was borne! 1225
 Now is my prision werse than beforne;
 Now is me shape eternally to dwelle
 Not only in purgatorie but in helle.
 Alas! that ever I knew Perithous,
 For elles had I dwelt with Theseus, 1230
 Yfetered in his prision evermo;
 Than had I ben in blisse and not in wo:
 Only the sight of hire whom that I serve,
 Though that I never hire grace may deserve,
 Wold have sufficed right ynough for me. 1235
 O dere cosin Palamon, quod he,

¶. 1214. *o ffound*] One moment. For this reading we are ob-
 liged to *ms. C. 4*, *vulg.* or *found*.

Thin is the victorie of this aventure ;
 Ful blisful in prison maïest thou endure :
 In prison ? certes nay, but in paradise.
 Wel hath Fortune yturned thee the disc, 1140
 That hast the sight of hire and I th' absence.
 For possible is, sin thou hast hire presence,
 And art a knight, a worthy and an able,
 That by some cas, sin Fortune is changeable,
 Thou maïest to thy desir somtime atteine : 1145
 But that I am exiled, and barreine
 Of alle grace, and in so gret despaire,
 That ther n'is erthe, water, fire, ne aire,
 Ne creature, that of hem maked is,
 That may me hele or don comfort in this, 1150
 Wel ought I sterue in wanhope and distresse.
 Farewel my lif, my lust, and my gladnesse.

Alas ! why plainen men so in commune
 Of purveiance of God or of Fortune,
 That yeveth hem ful oft in many a gise 1155
 Wel better than they can hemself devise ?
 Som man desireth for to have richesse,
 That cause is of his murdre or gret siknesse ;
 And som man wold out of his prison sayn,
 That in his house is of his meynie slain. 1160
 Infinite harmes ben in this matere :
 We wote not what thing that we praien here.
 We faren as he that dronke is as a mous :
 A drunken man wot wel he hath an hous,

♀. 1264. *A drunken man*] This is also from Boeth. l. iii. pr. 2.

But he ne wot which is the right way thider, 1265
 And to a dronken man the way is slider,
 And certes in this world so faren we.

1240 We seken fast after felicite,
 But we go wrong ful often trewely.
 Thus we may sayen alle, and namely I, 1270
 That wende, and had a gret opinion,
 That if I might escapen fro prison
 1245 Than I had ben in joye and parsite hele,
 Ther now I am exiled fro my wele.
 Sin that I may not seen you Emelie 1257
 I n'am but ded; ther n'is no remedie.

Upon that other side Palamon,
 1250 Whan that he wist Arcita was agon,
 Swiche sorwe he maketh, that the grete tour
 Resounded of his yelling and clamour. 1280
 The pure setters on his shinnes grete
 Were of his bitter salte teres wete.

1255 Alas! quod he, Arcita, cosin min,
 Of all our strif, God wot, the frute is thin.
 Thou walkest now in Thebes at thy large, 1285
 And of my wo thou yevest litel charge.
 Thou maist, sith thou hast wisdom and manhede,
 1260 Assemblen all the folk of our kinrede,

¶ 1281. *The pure setters*] The *very* setters; so in the *Duch.*
 ver. 583, the *pure* deth. The Greeks used *καθαρος* in the same
 sense, [*Τιμον καθαρος*. A *very* Timon, *Aristoph.* *Op.* 1548.]
 and the Latins *purus putus*. See *Froiss.* v. ii. c. 104, *pur* Anglois
 de courage.

Volume II.

G

And make a werre so sharpe on this contree,
 That by som aventure or som treetee 1290
 Thou maist have hire to lady and to wif
 For whom that I must nedes lese my lif.
 For as by way of possibilitee,
 Sith thou art at thy large of prison free,
 And art a lord, gret is thin advantage, 1295
 More than is min, that sterve here in a cage :
 For I may wepe and waile while that I live,
 With all the wo that prison may me yeve,
 And eke with peine that love me yeveth also,
 That doubleth all my tourment and my wo. 1300

Therwith the fire of jalousie up sterde
 Within his brest, and hent him by the herte
 So woodly, that he like was to behold
 The box-tree, or the ashen ded and cold.
 Than said he; O cruel Goddes! that governe 1305
 This world with binding of your word eterne,
 And writen in the table of athamant
 Your parlement and your eterne grant,
 What is mankind more unto yhold
 Than is the shepe that rouketh in the fold? 1310
 For slain is man right as another beest,
 And dwelleth eke in prison and arrest,
 And hath siknesse and gret adversite,
 And often times gilteles parde.

What governance is in this prescience 1315
 That gilteles turmenteth innocence?

1290 And yet encrefeth this all my penance,
That man is bounden to his obfervance
For Goddes sake to leten of his will,
Ther as a beeft may all his luft fulfill. 1310

And whan a beeft is ded he hath no peine;
But man after his deth mote wepe and pleine,
1295 Though in this world he have care and wo:
Withouten doute it maye ftonden fo.

The answer of this lete I to divines, 1325
But wel I wote that in this world gret pine is.
Alas! I fee a serpent or a thefe,

1300 That many a trewe man hath do meschefe,
Gon at his large, and wher him luft may turn.
But I mofte ben in prifon thurgh Saturn, 1330
And eke thurgh Juno, jalous and eke wood,
That hath wel neye deftraied all the blood
1305 Of Thebes, with his waffe walles wide.
And Venus fleeth me on that other fide
For jaloufie, and fete of him Arcite. 1335

Now wol I fient of Palamon a lite,
And leten him in his prifon ftill dwelle,
1310 And of Arcite forth I wol you telle.

The fommer paffeth, and the nightes long
Encrefen double wite the peines ftong 1340
Both of the lover and of the prifoner;
I n'ot which hath the wofuller miftere.
1315 For shortly for to fay, this Palamon
Perpetuelly is damned to prifon,

In chaines and in fetters to ben ded;
 And Arcite is exiled on his hed
 For evermore as out of that contree,
 Ne never more he shal his lady see.

1345

You lovers axe I now this question,
 Who hath the werse, Arcite or Palamon?
 That on may se his lady day by day,
 But in prison moſte he dwellen alway:
 That other wher him luſt may ride or go,
 But ſen his lady ſhal he never mo.
 Now demeth as you liſte, ye that can,
 For I wol tell you forth as I began.

1350

1355

Whan that Arcite to Thebes comen was,
 Ful oft a day he ſwelt and ſaid Alas!
 For ſen his lady ſhal he never mo.
 And ſhortly to concluden all his wo,
 So mochel ſorwe hadde never creature
 That is or ſhal be while the world may dure.
 His flepe, his mete, his drinke, is him byraft,
 That lene he wex, and drie as is a ſhaft.
 His eyen holwe, and griſſly to behold,
 His hewe ſalwe, and pale as aſhen cold,
 And ſolitary he was, and ever alone,
 And wailing all the night, making his mone:

1360

1365

¶ 1346. *exiled on his bed*] So in *Froiss.* v. i. c. 241, orders were given "que nul sur sa teste ne s'avancast d'aller devant." In v. ii. c. 41, he uses indifferently "sur la teste" and "sur peine de la teste."

- 1345 And if he herde song or instrument,
 Than wold he wepe, he mighte not be stent. 1370
 So feble were his spirites, and so low,
 And changed so, that no man coude know
 His speche ne his vois, though men it herd.
 1350 And in his gere, for all the world he ferd
 Nought only like the lovers maladie 1375
 Of Ereos, but rather ylike manie,
 Engendred of humours melancolike,
 Beforen his hed in his celle fantastike.
 1355 And shortly turned was all up so down
 Both habit and eke dispositioun 1380
 Of him, this woful lover Dan Arcite,
 What shuld I all day of his wo endite?
 Whan he endured had a yere or two
 1360 This cruel torment, and this peine and wo,
 At Thebes, in his contree, as I said, 1385
 Upon a night in slepe as he him laid,
 Him thought how that the winged god Mercury
 Beforen him stood, and bad him to be mery.
 1365 His slepy yetde in hond he bare upright;
 An hat he wered upon his heres bright: 1390
 Arraied was this god (as he toke kepe)
 As he was whan that Argus toke his slepe,

1378. *Beforen his bed in his celle*] This is the reading of
 ms. E. The *ms.* C. i, and *H.A.* read *beforen his owen celle*—and
 perhaps their authority ought to have been followed in the text

And said him thus; To Athenes shalt thou wende;
Ther is thee shapen of thy wo an ende.

And with that word Arcite awoke and stert. 1395

Now trewely how fore that ever me smert,

Quod he, to Athenes right now wol I fare;

Ne for no drede of deth shal I not spare

To se my lady, that I love and serve;

In hire presence I rekke not to slerve. 1400

And with that word he caught a gret mirrour,

And saw that changed was all his colour,

And saw his visage all in another kind;

And right anon it ran him in his mind,

That sith his face was so disfigured 1405

Of maladie the which he had endured,

He mighte wel, if that he bare him lowe,

Live in Athenes evermore unknowe,

And sen his lady wel nigh day by day.

And right anon he changed his aray, 1410

And clad him as a poure labourer.

And all alone, save only a squier,

That knew his privite and all his cas,

Which was disguised pourely as he was,

To Athenes is he gon the nexte way. 1415

And to the court he went upon a day,

And at the gate he proffered his service,

To drugge and draw what so men wold devise.

And shortly of this matere for to sayn,

He fell in office with a chamberlain, 1420

The v
For h
Of eve
Wel c
For he
And th
To dor
A yo
Page o
And Pl
But hal
Ne was
He was
That th
They fa
That Th
And put
Ther as
And thu
Both of
That Th
That of h
v. 1430.
of Pentheo.
lostrate mi
poem entitl
of the chara
of which the
a Philostrate
sens, and ma

The which that dwelling was with Emelie,
 For he was wise, and coude sone espie
 Of every fervent which that served hire :
 Wel coude he hewen wood, and water bere,
 For he was yonge and mighty for the nones, 1425
 And therto he was strong and big of bones
 To don that any wight can him devise.

A yere or two he was in this service,
 Page of the chambre of Emelie the bright,
 And Philostrate he sayde that he hight. 1430
 But half so wel beloved a man as he
 Ne was ther never in court of his degre.
 He was so gentil of conditioun,
 That thurghout all the court was his renoun.
 They sayden that it were a charite 1435
 That Theseus wold enhaunsen his degre,
 And putten him in worshipful service,
 Ther as he might his vertues exercise.
 And thus within a while his name is spronge
 Both of his dedes and of his good tonge, 1440
 That Theseus hath taken him so ner
 That of his chambre he made him a squier,

v. 1430. *Philostrate*] In The *Theseida* Arcite takes the name of Pentheo. See the *Discourse*, &c. p. 186. The name of Philostrate might be suggested to Chaucer either by Boccace's poem entitled *Philostrato*, or by The Decameron, in which one of the characters is so called. In The *Midsum. Night's Dream*, of which the principal subject is plainly taken from this Tale, *Philostrate* is also introduced as a favourite servant of Theseus, and master of his sports.

And gave him gold to mainteine his degre;
 And eke men brought him out of his contre
 Fro yere to yere ful prively his rent; 1445
 But honestly and sleighly he it spent,
 That no man wondred how that he it hadde.
 And thre yere in this wise his lif he ladde,
 And bare him so in pees and eke in werre
 Ther n'as no man that Theseus hath derre. 1450
 And in this blisse let I now Arcite,
 And speke I wol of Palamon a lite.

In derkenesse and horrible and strong prison
 This seven yere hath sitten Palamon,
 Forpined, what for love and for distresse. 1455
 Who feleth double forwe and hevynesse
 But Palamon? that love distraineth so,
 That wood out of his wit he goth for wo,
 And eke therto he is a prisonere
 Perpetuell, not only for a yere. 1460

Who coude rime in English proprely
 His martirdom? forsoth it am not I,
 Therefore I passe as lightly as I may.
 It fell that in the seventh yere, in May
 The thridde night, (as olde bokes sayn,
 That all this storie tellen more plain)
 Were it by aventure or destinee,
 (As whan a thing is shapen it shal be)
 That sone after the midnight Palamon,
 By helping of a frend, brake his prison, 1470

And f
 For ne
 Of a ch
 With n
 That a
 The ga
 And th
 The r
 That ne
 And to a
 With dr
 For short
 That in t
 And in th
 To Thebe
 On These
 And short
 Or winner
 This is the
 Now wo
 That litel v
 Til that For
 v. 1479. T
 and in the n
 eration prop
 melle himse
 ve to hide hi
 136;
 Or nede co

And fleeth the cite faste as he may go,
 For he had yeven drinke his gayler so
 Of a clarre made of a certain wine,
 With narcotikes and opie of Thebes fine,
 That all the night though that men wold him shake,
 The gailer slept, he mighte not awake: 1476
 And thus he fleeth as faste as ever he may.

The night was short, and faste by the day,
 That nedes cost he moſte himſelven hide;
 And to a grove faſte ther beſide 1480
 With dredful foot than ſtalketh Palamon:
 For ſhortly this was his opinion,
 That in that grove he wold him hide all day,
 And in the night than wold he take his way
 To Thebes ward, his frendes for to preie 1485
 On Theſeus to helpen him werreie:
 And ſhortly, eyther he wold leſe his lif
 Or winnen Emelie unto his wiſ.
 This is the effect, and his entente plein.

Now wol I turnen to Arcite agein, 1490
 That litel wiſt how neighe was his care,
 Til that Fortune had brought him in the ſnare.

¶ 1479. *That nedes coſt*] The ſenſe of this paſſage, as it
 ſtands in the mſſ. is ſo obſcure that I am inclined to adopt the
 ſuggestion propoſed in *Gl. Urr.* v. *Nede*; "That nedes *caſt* he
 moſte himſelven hide;" i. e. that he muſt needs caſt or con-
 ſpire to hide himſelf.—But I find the ſame expreſſion in *L. IV.*
 136;

Or *nedes coſte* this thing mote have an ende.

The besy larke, the messenger of day,
 Salewith in hire song the morwe gray,
 And firy Phebus riseth up so bright,
 That all the orient laugheth of the sight,
 And with his streames drieth in the greves
 The silver dropes hanging on the leues.
 And Arcite; that is in the court real
 With Theseus the squier principal,
 Is risen, and loketh on the mery day;
 And for to don his observance to May,
 Remembring on the point of his desire,
 He on his courser, sterting as the fire,
 Is ridden to the felde him to pley,
 Out of the court, were it a mile or twey;
 And to the grove of which that I you told
 By aventure his way he gan to hold,
 To maken him a gerlond of the greves,
 Were it of woodbind or of hauthorn leues,
 And loud he song agen the sonne shene.
 Maye, with all thy floures and thy grene,
 Right welcome be thou faire freshe May,
 I hope that I some grene here getten may.
 And from his courser with a lusty herte
 Into the grove ful hastily he sterte,
 And in a path he romed up and down,
 Ther as by aventure this Palamon
 Was in a bush, that no man might him se,
 For sore asered of his deth was he.

1495

1500

1505

1510

1515

1520

Noth
 God
 But so
 That
 It is su
 For al
 Ful lile
 That w
 For in t
 Wha
 And for
 Into a st
 As don t
 Now in
 Now up
 Right as
 Now shin
 Right so
 The herte
 Is gerfull,
 Selde is th
 Whan
 p. 1524. f
 quoted in
 lumen, et
 p. 1537. M
 upon the c
 ho' perhaps v
 1520. lile ma

Nothing ne knew he that it was Arcite;
 God wot he wold have trowed it ful lite.
 But soth is said, gon sithen are many yeres,
 That feld hath eyen, and the wood hath eres.
 It is ful faire a man to bere him even 1525
 For al day meten men at unset steven.

Ful litel wote Arcite of his felaw,
 That was so neigh to herken of his saw,
 For in the bush he sitteth now ful still.

Whan that Arcite had romed all his fill, 1530
 And songen all the roundel lustily,
 Into a studie he fell sodenly,

As don these lovers in hir queinte geres,
 Now in the crop, and now down in the breres,
 Now up, now down, as boket in a well. 1535

Right as the Friday, sothly for to tell,
 Now shineth it, and now it raineth fast;

Right so can gery Venus overcast
 The hertes of hire folk, right as hire day
 Is gerfull, right so changeth she aray. 1540

Welde is the Friday all the weke ylike.

Whan Arcite hadde ysonge, he gan to fike,

¶ 1524. *feld hath eyen*] An old monkish verse to this effect
 is quoted in *ms. Bod. James*, n. 6, p. 161; "Campus habet
 lumen, et habet nemus auris acumen."

¶ 1537. *Now shineth it, and now*] I have printed this line
 upon the credit of edit. *M.* which professes to follow *ms.*
 but perhaps we might safely read with *ms. A.* Now *lite* shineth

now—*lite* may have been a dissyllable formerly as well as *ate*.

And set him down withouten any more;
 Alas! (quod he) the day that I was bore!
 How longe, Juno, thurgh thy crueltee
 1545 Wilt thou werreien Thebes the citee?
 Alas! ybrought is to confusion
 The blood real of Cadme and Amphion:
 Of Cadmus, which that was the firste man
 That Thebes built, or firste the toun began, 1550
 And of the citee firste was crowned king,
 Of his linage am I, and his ofspring
 By veray line, as of the stok real;
 And now I am so caitif and so thral,
 That he that is my mortal enemy 1555
 I serve him as his squier pourely.
 And yet doth Juno me wel more shame,
 For I dare not beknowe min owen name,
 But ther as I was wont to highte Arcite,
 Now highte I Philostrate not worth a mite. 1560
 Alas! thou fell Mars, alas! thou Juno,
 Thus hath your ire our linage all fordo,
 Save only me and wretched Palamon,
 That Theseus martireth in prison.
 And over all this, to slen me utterly, 1565
 Love hath his firy dart so brendingly
 Ystiked thurgh my trewe careful hert,
 That shapen was my deth erst than my shert.
 Ye slen me with your eyen Emelie;
 Ye ben the cause wherfore that I die. 1570

Of all the remenant of min other care
 Ne set I not the mountance of a tare,
 So that I coude don ought to your plesance.

And with that word he fell down in a trance
 A longe time, and afterward up sterre 1575

This Palamon, that thought thurghout his herte

He felt a colde swerd sodenly glide;

For ire he quoke, no lenger wolde he hide:

And whan that he had herd Arcites tale,

As he were wood, with face ded and pale, 1580

He sterre him up out of the bushes thikke

And sayde; Falso Arcite, falso traitour wicke,

Now art thou hent, that lovest my lady so,

For whom that I have all this peine and wo,
 And art my blood, and to my conseil sworn, 1585

As I ful oft have told thee herebeforn,

And hast beiaped here Duk Theseus,

And falsely changed hast thy name thus;

I wol be ded, or elles thou shalt die:

'Thou shalt not love my lady Emelie, 1590

But I wol love hire only and no mo,

For I am Palamon thy mortal fo.

And though that I no wepen have in this place,

But out of prison am avert by grace,

I drede nought that eyther thou shalt die 1595

Or thou ne shalt nat loven Emelie:

Chese which thou wolt, for thou shalt not avert.

This Arcite, tho with ful dispitous herte,

Volume II.

H

Whan he him knew, and had his tale herd,
 As fers as a leon pulled out a fwerd, 1600
 And sayde thus; By God that sitteth above,
 N'ere it that thou art like and wood for love,
 And eke that thou no wepen hast in this place,
 Thou shuldest never out of this grove pace,
 That thou ne shuldest dien of min hond; 1605
 For I desie the suretee and the bond
 Which that thou saist that I have made to thee.
 What! veray fool, thinke wel that love is free,
 And I wol love hire maugre all thy might.
 But for thou art a worthy gentil knight, 1610
 And wilnest to darraine hire by bataille,
 Have here my trowth, to-morwe I will not faille,
 Withouten weting of any other wight;
 That here I wol be founden as a knight,
 And bringen harneis right ynough for thee, 1615
 And chese the beste, and leve the werste for me:
 And mete and drinke this night wol I bring
 Ynough for thee, and clothes for thy bedding;
 And if so be that thou my lady win,
 And fle me in this wede, ther I am in, 1620
 Thou maist wel have thy lady as for me.

This Palamon answerd, I grant it thee:
 And thus they ben departed til a morwe,
 Whan eche of hem hath laid his faith to borwe.

O Cupide! out of alle charitee, 1625
 O regne! that wolt no felaw have with thee,

Ful fo
 Wol
 Wel f
 Ar
 And o
 Ful pr
 Both
 The b
 And o
 He ca
 And i
 This
 Tho c
 Right
 That f
 Whan
 And h
 And b
 And th
 Witho
 For ey
 Or he
 v. 16
 5854, an
 the Sax
 "unba
 v. 16
 more lik
 a mistak
 so unne

Ful soth is sayde, that love ne lordship
 Wol nat his thankes have no felawship.
 Wel finden that Arcite and Palamon.

Arcite is ridden anon unto the toun, 1630
 And on the morwe, or it were day light,

Ful prively two harneis hath he dight,
 Both sufficient and mete to darreine
 The bataille in the feld betwix hem tweine;

And on his hors, alone as he was borne, 1635
 He carieth all this harneis him beforne;

And in the grove, at time and place ysette,
 This Arcite and this Palamon ben mette.

Tho changen gan the colour in hir face,
 Right as the hunter in the regne of Trace 1640

That stondeth at a gappe with a spere,
 Whan hunted is the lion or the bere,

And hereth him come rushing in the greves,
 And breking bothe the boughes and the leves,
 And thinketh here cometh my mortal enemy, 1645

Withouten faile he must be ded or I;

For eyther I mote slain him at the gappe,

Or he mote slen me if that me mishappe.

¶ 1628. *bis thankes*] With his good will. See also ver. 2100, 5854, and ver. 2116, *hir thankes*, with their good will. So in the *Sax. Chron.* p. 243. "sume here *thanked*, and sume here *unthanked*;" *aliqui libenter et aliqui ingratis*.

¶ 1644. *And breking*] The mss. all read *breketh*. But it is more likely, I think, that the first transcriber should have made a mistake in that word than that Chaucer should have offended so unnecessarily against grammar.

So ferden they in changing of hir hewe,
 As fer as eyther of hem other knewe. 1650
 Ther n'as no good day, ne no faleing;
 But streit withouten wordes reherfing
 Everich of hem halpe to armen other
 As frendly as he were his owen brother;
 And after that with sharpe speres strong 1655
 They foineden eche at other wonder long.
 Thou mightest wenen that this Palamon
 In his fighting were as a wood leon,
 And as a cruel tigre was Arcite:
 As wilde bores gan they togeder smite, 1660
 That frothen white as fume for ire wood:
 Up to the ancle foughte they in hir blood:
 And in this wise I let hem fighting dwelle,
 And forth I wol of Theseus you telle.

The destinee, ministre general, 1665
 That executeth in the world over al
 The purveiance that God hath sen beforne,
 So strong it is, that though the world had fworne
 The contrary of a thing by ya or nay,
 Yet somtime it shall fallen on a day 1670

¶. 1658. *In his fighting were as*] *As* has been inserted for the sake of the metre, but I am not satisfied with it. Perhaps we should read *fightinge*, and pronounce the final *e*. In the Saxon, verbals of this form are said to terminate in *ange*, *inge*, *onge*, *unge*. *Hickes, Gr. MS. c. 3, xvii.*

¶. 1670, 1.] So in *The Thefeida*, l. v.;

Ma come nul vegian venir in hora
 Cossa che in mille anni non aviene.

That
 For
 Be it
 All is
 This
 That
 And
 That
 That
 With
 For in
 That
 To be
 For a
 Cle
 And
 With
 And
 On hu
 And to
 In whi
 Duk
 And to
 Ther w
 And ov
 This du
 With h
 And w

That falleth nat este in a thousand yere,
 For certainly our appetites here,
 Be it of werre, or pees, or hate, or love,
 All is this ruled by the sight above.

This mene I now by mighty Theseus, 1675
 That for to huntē is so desirous,
 And namely at the grete hart in May,
 That in his bed ther daweth him no day
 That he n'is clad, and redy for to ride
 With hunte and horne, and houndes him beside; 1680
 For in his hunting hath he swiche delite,
 That it is all his joye and appetite
 To ben himself the grete harts bane;
 For after Mars he serveth now Diane.

Clere was the day, as I have told or this, 1685
 And Theseus, with alle joye and blis,
 With his Ipolita, the fayre quene,
 And Emelie, yclothed all in grene,
 On hunting ben they ridden really:
 And to the grove, that stood ther faste by, 1690
 In which ther was an hart as men him told,
 Duk Theseus the streite way hath hold,
 And to the launde he rideth him ful right,
 Ther was the hart ywont to have his flight,
 And over a brooke, and so forth on his wey. 1695
 This duk wol have a cours at him or twey
 With houndes, swiche as him lust to commaunde.
 And when this duk was comen to the launde,

Under the sonne he loked, and anon
 He was ware of Arcite and Palamon, 1700
 That foughten breme, as it were bolles two;
 The brighte swerdes wenten to and fro
 So hidously that with the leste stroke
 It semed that it wolde felle an oke,
 But what they weren nothing he ne wote: 1705
 This duk his courser with his sporres smote,
 And at a stert he was betwix hem two,
 And pulled out a swerd and cried, Ho!
 No more, up peine of lesing of your hed;
 By mighty Mars he shal anon be ded 1710
 That smiteth any stroke that I may sen!
 But telleth me what mistere men ye ben,
 That ben so hardy for to fighten here
 Withouten any juge or other officere,
 As though it were in listes really. 1715

This Palamon answered hastily
 And saide; Sire, what nedeth wordes mo?
 We have the deth deserved bothe two:
 Two woful wretches ben we, two caitives,
 That ben accombred of our owen lives, 1720
 And as thou art a rightful lord and juge
 Ne yeve us neyther mercie ne refuge;
 And sle me first for seinte charitee,
 But sle my felaw eke as wel as me;

✧. 1715. *As though it were*] The best mss. read—As it were
 in a listes—which perhaps is right. See before, ver. 1014, on

Or fl
 This
 That
 For v
 For f
 And
 Thus
 And
 And
 For
 I mak
 That
 That
 I am
 That
 That
 Ther
 But fl
 For bo
 Th
 And f
 Your
 Hath
 It ned
 Ye shu
 The

armes—
 “celle
 the old

Or sle him first, for though thou know it lite, 1725

This is thy mortal fo, this is Arcite,

That fro thy lond is banished on his hed,

For which he hath deserved to be ded;

For this is he that came unto thy gate,

And sayde that he highte Philostrate. 1730

Thus hath he japed thee ful many a yere,

And thou hast maked him thy chief squiere,

And this is he that loveth Emelie.

For sith the day is come that I shal die

I make plainly my confession, 1735

That I am thilke woful Palamon

That hath thy prison broken wilfully :

I am thy mortal fo, and it am I

That loveth so hot Emelie the bright,

That I wold dien present in hire sight, 1740

Therefore I axe deth and my ieuise;

But sle my felaw in the same wise,

For both we have deserved to be slain.

This worthy duk answerd anon again,

And sayd, This is a short conclusion; 1745

Your owen mouth, by your confession,

Hath damned you, and I wol it recorde;

It nedeth not to peine you with the corde :

Ye shul be ded by mighty Mars the Rede.

The queene anon for veray womanhede 1750

armes—And Froissart, v. i. c. 153, “en unes lices, qui pour
“celle cause furent faites.”—In the preceding line *other* is
the old expression for *or*.

Gan for to wepe, and so did Emelie,
 And all the ladies in the compaignie.
 Gret pite was it, as it thought hem alle,
 That ever swiche a chance shulde befallē,
 For gentil men they were of gret estat, 1755
 And nothing but for love was this debat;
 And sawe hir blōdy woundes wide and fore,
 And alle criden bothe lesse and more,
 Have mercie Lord upon us wimmen alle,
 And on hir bare knees adoun they falle, 1760
 And wold have kist his feet ther as he stood,
 Till at the last aflaked was his mood;
 (For pitee renneth sone in gentil herte)
 And though he first for ire quoke and sterter,
 He hath considered shortly in a clause 1765
 The trespas of hem both, and eke the cause;
 And although that his ire hir gilt accused,
 Yet in his reson he hem both excused;
 As thus; he thoughte wel that every man
 Wol helpe himself in love if that he can, 1770
 And eke deliver himself out of prison:
 And eke his herte had compassion
 Of wimmen, for they wepten ever in on,
 And in his gentil herte he thoughte anon,
 And soft unto himself he sayed; Fie 1775
 Upon a lord that wol have no mercie,

♀. 1749. *Mars the rede*] So below, ver. 1971. Boccace has
 given Mars the same epithet in the opening of his *Theseida*;

———O rubicondo Marte.

But b
 To he
 As we
 That
 That
 That
 But w
 And s
 He ga
 And f
 Th
 How
 Again
 He ma
 For he
 Of eve
 Lo
 That
 And n
 And w
 And th
 And y
 Ybrou
 Now l
 Who n
 Behold
 Se how
 Thus b

But be a leon both in word and dede,
 To hem that ben in repentance and drede,
 As wel as to a proud dispitous man
 That wol mainteinen that he first began. 1780

That lord hath litel of discretion
 That in swiche cas can no division,
 But weigeth pride and humbleſſe after on.
 And shortly when his ire is thus agon
 He gan to loken up with eyen light, 1785
 And spake theſe ſame wordes all on hight.

The god of Love, a *benedicite*!
 How mighty and how grete a lord is he?
 Again his might ther gainen non obſtacles,
 He may be cleped a God for his miracles, 1790
 For he can maken at his owen giſe
 Of everich herte as that him liſt deviſe.

Lo here this Arcite, and this Palamon,
 That quitely weren out of my priſon,
 And might have lived in Thebes really, 1795
 And weten I am hir mortal enemy,
 And that hir deth liſt in my might alſo,
 And yet hath love, maugre hir eyen two,
 Ybrought hem hither bothe for to die;
 Now loketh, is not this an heigh folie? 1800

Who may ben a fool, but if that he love?
 Behold for Godens ſake that ſitteth above,
 Se how they blede! be they not wel araied?
 Thus hath hir lord, the god of Love, hem paied

Hir wages, and hir fees for hir service, 1805
 And yet they wenen for to be ful wise
 That serven Love for ought that may befall.
 And yet is this the beste game of alle,
 That she for whom they have this jolite
 Con hem therfore as mochel thank as me. 1810
 She wot no more of alle this hote fare,
 By God, than wot a cuckow or an hare.
 But all mote ben assaied hote or cold;
 A man mote ben a fool other yonge or old;
 I wot it by myself ful yore agon, 1815
 For in my time a servant was I on;
 And therfore sith I know of loves peine,
 And wot how fore it can a man destreine,
 As he that oft hath ben caught in his las,
 I you foryeve all holly this trespas, 1820
 At request of the queene that kneleth here,
 And eke of Emelie, my suster dere,
 And ye shul bothe anon unto me swere
 That never mo ye shul my contree dere,
 Ne maken werre upon me night ne day, 1825
 But ben my frendes in alle that ye may.
 I you foryeve this trespas every del.
 And they him sware his axing fayr and wel,
 And him of lordship and of mercie praid,
 And he hem granted grace, and thus he said : 1830

¶. 1817. *And therfore*] Imitated from *The Thestylis*, l. v.;

Ma pero che gai innamorato fui
 E per amor sovente folegiai,
 M'e caro molto il perdonare altrui,

To speke of real linage and richeſſe,
 Though that ſhe were a quene or a princeſſe,
 Eche of you bothe is worthy douteles
 To wedden whan time is, but natheles
 I ſpeke as for my ſuſter Emelie, 1835
 For whom ye have this ſtrif and jalouſie,
 Ye wot yourſelf ſhe may not wedden two
 At ones, though ye fighten evermo;
 But on of you, al be him loth or leſe,
 He mot gon pipen in an ivy leſe: 1840
 This is to ſay, ſhe may not have you bothe,
 Al be ye never ſo jalous ne ſo wrothe.
 And forthy I you put in this degree,
 That eche of you ſhall have his deſtinee
 As him is ſhape, and herkneth in what wiſe; 1845
 Lo here your ende of that I ſhal deviſe.
 My will is this for plat concluſion
 Withouten any replication,
 If that you liketh, take it for the beſte,
 That everich of you ſhal gon wher him leſte 1850
 Freely withouten raunſon or dangere,
 And this day fifty wekes, ferre ne nere,
 Everich of you ſhal bring an hundred knightes,
 Armed for liſles up at alle rightes,
 Alle redy to darrein hire by bataille. 1855
 And this behete I you withouten faille
 Upon my trowth, and as I am a knight,
 That whether of you bothe hath that might,

This is to sayn, that whether he or thou
 May with his hundred, as I spake of now, 1860
 Sle his contrary, or out of listes drive,
 Him shal I yeven Emelie to wive
 To whom that Fortune yeveth so fayr a grace.

The listes shal I maken in this place,
 And God so wisely on my soule rewe, 1865
 As I shal even juge ben and trewe.
 Ye shal non other ende with me maken
 That on of you ne shal be ded or taken;
 And if you thinketh this is wel ysaid,
 Saith your avis, and holdeth you apaid: 1870
 This is your ende and your conclusion.

Who loketh lightly now but Palamon?
 Who springeth up for joye but Arcite?
 Who coud it tell, or who coud it endite,
 The joye that is maked in the place 1875
 Whan Theseus hath don so fayre a grace?
 But down on knees went every manere wight,
 And thanked him with all hir hertes might,
 And namely these Thebanes often sith.

And thus with good hope and with herte blith 1880
 They taken hir leve, and homeward gan they ride
 To Thebes, with his olde walles wide.

I trowe men wolde deme it negligence
 If I foryete to tellen the dispence

¶. 1861. *Sle his contrary*] The terms in The Theseida are
 simply——

Chil l'altra parte caccera di fuore
 Per forza d'arme, marito li sia.

Of T
 To
 Tha
 I da
 The
 Wal
 Roun
 Ful
 That
 He l
 Estw
 West
 And
 Was
 For i
 That
 Ne p
 That
 The t
 An
 He e
 In wo
 Don
 And
 ¶. 1
 in our
 Sages
 C
 P
 Vol

Of Theseus, that goth so besily 1885

To maken up the listes really,

That swiche a noble theatre as it was

I dare wel sayn in all this world ther n'as :

The circuite a mile was aboute

Walled of stone, and diked all withoute ; 1890

Round was the shape, in manere of a compas

Ful of degrees, the hight of sixty pas,

That whan a man was set on o degree

He letted not his felaw for to see.

Estward ther stood a gate of marbel white, 1895

Westward right swiche another in th' opposite;

And shortly to concluden, swiche a place

Was never in erthe in so litel a space,

For in the lond ther n'as no craftes man

That geometrie or arismetrike can, 1900

Ne portreieur, ne kerver of images,

That Theseus ne yaf him mete and wages

The theatre for to maken and devise.

And for to don his rite and sacrifice

He estward hath upon the gate above, 1905

In worship of Venus goddeffe of Love,

Don make an auter and an oratorie,

And westward, in the minde and in memorie

¶. 1900. *arismetrike*] So arithmetick was commonly called in our ancient language. See below, ver. 7804, and *The Seven Sages of Rome*, *ms. Cotton, Galba. E. ix.* ;

Geometrie and *ari metrike*,

Fisik and also retorike.

Volume II.

I

Of Mars he maketh hath right swiche another,
 That coste largely of gold a sother : 1910
 And northward, in a touret on the wall,
 Of alabaſtre white and red corall
 An oratorie riche for to ſee,
 In worſhip of Diane of chaſtitee,
 Hath Theſeus don wrought in noble wiſe. 1915

But yet had I foryetten to deviſe
 The noble kerving and the portreitures,
 The ſhape, the conſequence, of the figures
 That weren in theſe oratories three.

Fiſt in the temple of Venus maiſt thou ſee 1920
 Wrought on the wall, ful pitous to beholde,
 The broken ſlepes, and the ſikes colde,
 The ſacred teres, and the waimentinges,
 The ſiry ſtrokes of the deſiringes,
 That Loves ſervantes in this liſ enduren, 1925
 The othes that hir covenants aſſuren.
 Pleſance and Hope, Deſire, Foolhardineſſe,
 Beaute and Youthe, Baudrie and Richeſſe,
 Charmes and Force, Leſinges and Flaterie,
 Diſpence, Beſineſſe, and Jalouſie, 1930

¶ 1915. *Hath Theſeus don wrought*] This ſhould rather be
don work. The participle of the paſt time is put improperly for
 the infinitive mode. But the ſame inaccuracy occurs again in
 ver. 4591 ;

Theſe marchants han don fraught hir ſhippes newe——

¶ 1920. *the temple of Venus*] In the deſcription of this temple
 Chaucer has taken very little from Boccace, as he had already
 inſerted a very cloſe imitation of this part of The Theſeid in

That
 And
 Feſle
 Luſt
 Of L
 Ey on
 And
 For ſo
 Ther
 Was ſ
 With
 Nong
 Ne N
 Ne ye
 Ne ye
 Th' er
 Ne of
 The ri

his *Aff*
 alludes
 of Gaur
 it will ſe
 been co
 ¶ 19
 authorit
 any miſ
 ¶ 19
 Richeſſe
 is the po

1910 That wered of yelwe goldes a gerlond,
 And hadde a cuckow sitting on hire hond,
 Festes, instruments, and caroles and dances,
 Lust and array, and all the circumstances
 Of Love, which that I reken and reken shall, 1935
 By ordre weren painted on the wall,
 1915 And mo than I can make of mention;
 For sothly all the mount of Citheron,
 Ther Venus hath hire principal dwelling,
 Was shewed on the wall in purtreying, 1940
 With all the gardin, and the lustinesse:
 1920 Nought was foryetten the porter Idelnesse,
 Ne Narcissus the fayre of yore agon,
 Ne yet the folie of King Salomon,
 Ne yet the grete strengthe of Hercules, 1945
 Th' enchantment of Medea and Circes,
 Ne of Turnus the hardy fiers corage,
 1925 The riche Cresus caitif in servage.

1930 his *Assemblée of Foules*, from ver. 183, to ver. 287. If that poem alludes (as I suspect) to the intended marriage between John of Gaunt and Blanche of Lancaster, which took place in 1359, it will follow that the poem of Palamon and Arcite must have been composed after that period.

v. 1932. *And hadde a cuckow*] *Hadde* is inserted upon the authority of edit. *M.* I do not recollect to have found it in any ms.

v. 1942. *the porter Idelnesse*] In the *Assemb. of F.* ver. 261, *Richesse* is the porter of Venus; but *Idelnesse*, Dame Oyseuse, is the porter of the Jardin de Deduit. *Rom. de la R.* 645.

Thus may ye seen that wisdom ne richeſſe,
 Beaute ne fleighte, ſtrenghte ne hardineſſe, 1950
 Ne may with Venus holden champartie,
 For as hire liſte the world may ſhe gie.

Lo, all theſe folk ſo caught were in hire laſ
 'Til they for wo ful often ſaid Alas!
 Sufficeth here enſamples on or two, 1955
 And yet I coude reken a thouſand mo.

The ſtatue of Venus, glorious for to ſee,
 Was naked ſteting in the large ſee,
 And fro the navel down all covered was
 With wayes grene, and bright as any glas. 1960
 A citole in hire right hand hadde ſhe,
 And on hire hed, ful ſemely for to ſee,
 A roſe gerlond freſh and wel ſmelling,
 Above hire hed hire doves fleckering:
 Before hire ſtood hire ſone Cupido, 1965
 Upon his ſhoulders winges had he two,
 And blind he was, as it is often ſene;
 A bow he bare and arwes bright and kene.

Why ſhulde I not as wel eke tell you all
 The purtreiture that was upon the wall 1970
 Within the temple of mighty Mars the Rede?
 All painted was the wall in length and brede
 Like to the eſtres of the griſly place
 That highte the gret temple of Mars in Trace,
 In thilke colde and froſty region, 1975
 Ther as Mars hath his ſovercine manſion.

First on the wall was peinted a forest,
 In which ther wonneth neyther man ne best,
 With knotty knarry barrein trees old
 Of stubbes sharpe and hidous to behold, 1980
 In which ther ran a romble and a swough,
 As though a storme shuld bresten every hough;
 And downward from an hill under a bent
 Ther stood the temple of Mars Armipotent,
 Wrought all of burned stele, of which th' entree 1985
 Was longe and streite, and ghastly for to see;
 And therout came a rage and swiche a vise
 That it made all the gates for to rise.
 The northern light in at the dore shone,
 For window on the wall ne was ther none 1990
 Thurgh which men mighten any light discerne:
 The dore was all of athamant eterne,
 Yclenched overthwart and endelong
 With yren tough, and for to make it strong,
 Every piler the temple to sustene 1995
 Was tonne-gret, of yren bright and shene.
 Ther saw I first the derke imagining
 Of Felonie, and alle the compassing;
 The cruel ire, red as any glede,
 The pikepurse, and eke the pale drede, 2000

v. 1977.] I shall throw together a few lines of The Thesei-
 da which Chaucer has plainly copied in this description;

Ne v'era bestia ancora ne pastore—
 Cerri—Nodosi, aspri, rigidi e vetusti—
 E le porte eran de eterno adamante
 Ferrato d'ogni parte tutte quante.

The smiler with the knif under the cloke,
 The shepen brenning with the blake smoke,
 The treson of the mording in the bedde,
 The open werre, with woundes all bebledde;
 Conteke with bloody knif and sharp manace: 2003
 All full of chirking was that fory place.
 The fleer of himself yet saw I there,
 His herte blood hath bathed all his here;
 The naile ydriven in the shode on hight,
 The colde deth, with mouth gaping upright. 2010
 Amiddes of the temple sate Mischance,
 With discomfort and fory contenance;
 Yet saw I Woodnesse laughing in his rage,
 Armed Complaint, Outhees, and fiers Outrage;
 The carraine in the bush, with throte ycorven, 2015
 A thousand slain, and not of qualme ystorven;
 The tirant, with the prey by force yraft;
 The toun destroied, ther was nothing laft:

¶ 1999. *The cruel ire*] From The Theseida;

Vide vi ie ire rosse come socho
 E la paura palida in quel locho.

The pikepurse (I am sorry to say) is Chaucer's own.

¶ 2002. *The shepen*] The stable, from the Sax. scýpen, which signifies the same thing. The translator of Bede renders *ad stabula jumentorum*—to neata scýpene. B. iv. c. 24.

¶ 2014. *Outhees*] Outcry, from *butesum*, a term well known in our law. This line has usually been printed—

Armed complaint on theft and fiers courage.

¶ 2019. *the shippes boppesteres*] It is needless to trouble the reader with the various readings and interpretations of this passage. To *boppe*, in Saxon, signified exactly the same as to dance, though with us it has acquired a ludicrous sense; and

Yet fa
 The fi
 The s
 The c
 Nough
 The c
 Under
 The
 Th' an
 That f
 the terr
 trix in
 ster, a f
 a webb
 called a
 guages,
 dancing
 boppest
 of The
 v
 In
 In anot
 by repr
 the pri
 temple
 ¶ 20
 before,
 think o
 he mean
 the min
 manc
 ¶ 20
 all the r
 bocher.

Yet saw I brent the shippes hoppesteres,
 The hunte ystrangled with the wilde beres; 2020
 The sow freting the child right in the cradel,
 The coke yscalled for all his long ladel:
 Nought was foryete by th' infortune of Marte
 The carter overriden with his carte;
 Under the wheel ful low he lay adoun. 2025
 Ther were also of Martes division

Th' armerer and the bowyer, and the smith,
 That forgeth sharpe swardes on his stith;

the termination *Are* or *ster* was used to denote a female, like *trix* in Latin. As therefore a female baker was called a baker-ster, a female brewer a brewerster, a female webbe or weaver a webbetter, so, I conceive, a female hopper or dancer was called an *hoppester*. It is well known that a ship, in most languages, is considered as a female.---Though the idea of a ship dancing on the waves be not an unpoetical one, the adjunct *hoppesters* does not seem so proper in this place as the *bellatrici* of The Theseida, l. vii.;

Vedevi ancor le navi *bellatrici*,
 In voti carri e li vólti guastati.

In another respect Chaucer has improved upon his original, by representing the ships on fire. It should be observed that the principal circumstances in Boccace's description of this temple of Mars are copied from Statius, l. vii.

¶ 2020. *The bunte*] The huntsman, from the Sax. *bunta*. See before, ver. 1680, and below, ver. 2630. I know not what to think of the two following lines. Was Chaucer serious, or did he mean, in this and some other similar passages, to ridicule the minute and often incongruous descriptions of the old romancers? The lines are in all the mss.

¶ 2027. *Th' armerer and the bowyer*] The editions, and all the mss. except Dr. Aske's, read—*The barbour and the bocher*. I was glad to avail myself of the authority of those two

And all above depeinted in a tour
 Saw I a Conquest, sitting in gret honour, 2030
 With thilke sharpe swerd over his hed
 Yhanging by a subtil twined thred.
 Depeinted was the slaughter of Julius,
 Of gret Nero and of Antonius:
 All be that thilke time they were unborne, 2035
 Yet was hir deth depeinted ther beforne,
 By manacing of Mars, right by figure,
 So was it shewed in that purtreiture
 As is depeinted in the cercles above,
 Who shal be slaine or elles ded for love. 2040
 Sufficeth on ensample in stories olde;
 I may not reken hem alle though I wolde.

The statue of Mars upon a carte stood
 Armed, and loked grim as he were wood,
 And over his hed ther shinen two figures 2045
 Of sterres that ben cleped in scriptures,
 That on Puella, that other Rubeus.
 This god of Armes was araied thus;
 A wolf ther stood beforne him at his fete
 With eyen red, and of a man he ete: 2050

msl. to insert the *armerer* instead of the *barbour*, and in consequence of that emendation I have ventured (from conjecture only) to substitute the *botwyer* for the *bocher*.

Y. 2031. *With thilke sharpe swerd*] *Thilke* is from conjecture only. The msl. read—*the*. *Sharpe* is a dissyllable in other places. See ver. 2028, 2605, 9033.----In the next line I have also put *Thanging* instead of *hanging*.

With subtil pensil peynted was this storie,
In redouting of Mars and of his glorie.

Now to the temple of Diane the chaste

As shortly as I can I wol me haste,

To tellen you of the descriptioun,

Depeinted by the walles up and down,

Of hunting and of shamefast chastitee.

Ther saw I how woful Calisto,

Whan that Diane agrieved was with here,

Was turned from a woman til a bere,

And after was she made the lodesterre :

Thus was it peynted, I can say no ferre ;

Hire sone is eke a sterre as men may see.

Ther saw I Dane yturned til a tree,

I mene not hire the goddesse Diane,

But Peneus daughter, which that highte Dane.

Ther saw I Atteon an hart ymaked,

For vengeance that he saw Diane all naked :

I saw how that his houndes have him caught,

And freten him, for that they knew him naught.

Yet peynted was a litel forthermore

How Athalante hunted the wilde bore,

And Meleagre, and many another mo,

For which Diane wroughte hem care and wo.

Ther saw I many another wonder storie,

The which me liste not drawen to memorie.

This goddesse on an hart ful heye fete,

With smale houndes all aboute hire fete,

And underneth hire feet she hadde a mone,
 Wexing it was, and shulde wanen sone. 2080
 In gaudy grene hire statue clothed was,
 With bow in hond, and arwes in a cas.
 Hire eyen caste she ful low adoun,
 Ther Pluto hath his derke regioun.
 A woman travailling was hire beforne, 2085
 But for hire childe so longe was unborne
 Ful pitoussly Lucina gan she call,
 And sayed; Helpe, for thou mayest beste of all.
 Wel conde he peinten lissly that it wrought,
 With many a florein he the hewes bought. 2090

Now ben these listes made, and Theseus
 That at his grete cost arraied thus
 The temples, and the theatre everidel,
 Whan it was don him liked wonder wel.
 But stint I wol of Theseus a lite, 2095
 And speke of Palamon and of Arcite.

The day approacheth of hir returning,
 That everich shuld an hundred knightes bring,
 The bataille to darreine, as I you told;
 And til Athenes hir covenant for to hold, 2100
 Hath everich of hem brought an hundred knightes
 Wel armed for the werre at alle rightes.
 And fikerly, ther trowed many a man
 That never sithen that the world began,
 As for to speke of knighthood of hir hond, 2105
 As fer as God hath makid see and lond,

N'as of f
 For ever
 And wo
 Hath pr
 And wel
 For if th
 Ye know
 That lov
 Were it
 They wo
 To fight
 It were a
 And r
 With hir
 Som wol
 And in a
 And fom
 And fom
 Som wol
 And hav
 Ther n'i
 Armed t
 Everich
 Ther m
 Licurge
 Blake wa

¶. 2128
 cl. M. Th

N'as of so fewe so noble a compaignie;
 For every wight that loved chevalrie,
 And wold his thankes han a passant name,
 Hath praied that he might ben of that game, 2110
 And wel was him that therto chosen was,
 For if ther fell to-morwe swiche a cas,
 Ye knowen wel that every lusty knight
 That loveth *par amour*, and hath his might,
 Were it in Englelond or elleswher, 2115
 They wold hir thankes willen to be ther.
 To fight for a lady, a *benedicite*!
 It were a lusty sighte for to se.

And right so ferdn they with Palamon.
 With him ther wenten knightes many on 2120
 Som wol ben armed in an habergeon,
 And in a brest plate, and in a gipon;
 And som wol have a pair of plates large,
 And som wol have a Puce shield or a targe;
 Som wol ben armed on his legges wele, 2125
 And have an axe, and som a mace of stele.
 Ther n'is no newe guise that it n'as old.
 Armed they weren as I have you told
 Everich after his opinion.

Ther maist thou se coming with Palamon 2130
 Licurge himself, the grete King of Trace;
 Blake was his berd, and manly was his face;

v. 2128. *Armed they weren*] This is upon the authority of
 ed. M. The ms. read—*Armed were they*.—

The cercles of his eyen in his hed
 They gloweden betwixen yelwe and red,
 And like a griffon loked he about, 2135
 With kemped heres on his browes stout;
 His limmes gret, his braunes hard and stronge,
 His shouldres brode, his armes round and longe;
 And as the guise was in his contree,
 Ful highe upon a char of gold stood he, 2140
 With foure white bolles in the trais.
 Insteede of cote armure on his harnais,
 With nayles yelwe, and bright as any gold,
 He hadde a beres skin, cole-blake for old.
 His longe here was kempt behind his bak, 2145
 As any ravenes fether it shone for blake.
 A wreth of gold arm-gret, of huge weight,
 Upon his hed sate, ful of stones bright,
 Of fine rubins and of diamants.
 About his char ther wenten white alauns, 2150
 Twenty and-mo, as gret as any stere,
 To huntun at the leon or the dere,
 And solwed him, with mosel fast ybound,
 Colored with gold, and torettes filed round.

♀. 2150. *alauns*] *Alano* is the Spanish name of a species
 dog which the dictionaries call a Mastiff. Sir J. Bouchier's trans-
 lation of Froissart, b. iv. c. 24, "four courfers and two *alauns*
 " of Spaygne fayre and good."

♀. 2154. *torettes*] Rather *torettes*, with the mss. from the
rouret, which is explained by Cotgrave to signify, among other
 things, the little ring by which a hawke's lune (or leath) is

An hu
 Arme
 Wit
 The g
 Upon a
 Cover
 Came
 His cot
 Couthe
 His sad
 A man
 Bret-su
 His cri
 And tha
 His nos
 His lipp
 A few
 Betwix
 And as
 Of five
 His ber
 His vois

ened unto
 tations, th
 milar purp
 "the ring
 Tr. of A. J.

♀. 2171

V.

An hundred lordes had he in his route 2155
 Armed full wel, with hertes sterne and floute.

2135 With Arcita, in stories as men find,
 The gret Emetrius the King of Inde,
 Upon a stede bay, trapped in stele,
 Covered with cloth of gold diapred wele, 2160
 Came riding like the god of Armes Mars;

2140 His cote armure was of a cloth of Tars,
 Couched with perles white, and round, and grete;
 His fadel was of brent gold new ybete;
 A mantelet upon his shouldres hanging 2165
 Bret-ful of rubies red, as fire sparkling;

2145 His crispe here like ringes was yronne,
 And that was yelwe, and glitered as the sonne;
 His nose was high, his even bright citrin,
 His lippes round, his colour was sanguin, 2170
 A fewe fraknes in his face yspreint,

2155 Betwixen yelwe and blake semdel ymeint,
 And as a leon he his loking caste,
 Of five-and-twenty yere his age I caste;
 His berd was wel begonnen for to spring, 2175
 His vois was as a trompe thundering;

ened unto the jesses. Mr. Warton has shewn, by several quotations, that *torettes* were affixed to the collars of dogs for a similar purpose. *Hist. of Eng. Poet.* p. 364. Our Author says that "the ringe [of the attrolabe] renneth in a manner of a turet." *Tr. of Asht.* fol. 291. b.

fr. 2171. *fraknes*] The Sax. word for what we call *freckles*.

Upon his hede he wered of laurer grene,
 A gerlond freshe and lusty for to sene;
 Upon his hond he bare for his deduit
 An egle tame, as any lily whit: 218a
 An hundred lordes had he with him there,
 All armed save hir hedes in all hir gere,
 Ful richely in alle manere thinges;
 For trusteth wel that erles, dukes, kinges,
 Were gathered in this noble compaignie, 218j
 For love and for encrese of chevalrie.
 About this king ther ran on every part
 Ful many a tame leon and leopart.

And in this wise these lordes all and some
 Ben on the Sonday to the citee come 219a
 Abouten prime, and in the toun alight.

This Theseus, this duk, this worthy knight,
 Whan he had brought hem into his citee,
 And inned hem everich at his degree,
 He festeth hem, and doth so gret labour 219j
 To esen hem, and don hem all honour,
 That yet men wenen that no mannes wit
 Of non estat ne coude amenden it.
 The minstrelcie, the service at the feste,
 The grete yestes to the most and leste, 220a
 The riche array of Theseus paleis,
 Ne who sate first ne last upon the deis,
 What ladies sayrest ben or best dancing,
 Or which of hem can carole best or sing,

Ne wh
 What
 What
 Of all
 But of
 Now c
 The
 Whan
 Althou
 Yet fan
 With h
 He rose
 Unto th
 I mene
 And in
 Unto th

v. 220
 tion in 7

L'a
 Tut
 Qui
 Di d
 Zilf
 Bra
 Su p
 Alla

v. 221
 cer's astro
 Berg. edit
 "giers sec
 "de la nu
 "et la pro
 "pour ce

Ne who most felingly speketh of love, 2205
 What haukes sitten on the perche above,
 What houndes ligger on the floor adoun,
 Of all this now make I no mentioun,
 But of the effect, that thinketh me the beste; 2209
 Now cometh the point, and herkeneth if you leste.

The Sonday night or day began to spring,
 Whan Palamon the larke herde sing,
 Although it n'ere not day by houres two,
 Yet sang the larke, and Palamon right tho
 With holy herte, and with an high corage 2215
 He rose, to wenden on his pilgrimage
 Unto the blisful Citherea benigne,
 I mene Venus, honourable and digne,
 And in hire houre he walketh forth a pas
 Unto the listes, ther hire temple was, 2220

¶. 2206. *What haukes*] He alludes to the following description in *The Theſeida*, l. vii;

L'aula grand d'alti cavalieri
 Tutta era piena, e di diverse gente.
 Quivi aveva zugulari e miniurieri
 Di diversi atti copiosamente,
 Zilfalchi, aſtori, falconi, e sparavieri,
 Brachi, livresi, e mastin veramente,
 Su per le stanze e in terra a giacere,
 Assai a quor zentili belli a vedere.

¶. 2219. *And in hire bour*] I cannot better illustrate Chaucer's astrology than by a quotation from the old *Kalendrier de Berg*. edit. 1500, sign. K ff. b.; "Qui veult savoir comme bergiers scevent quel planete regne chascune heure du jour et de la nuit, doit savoir le planete du jour qui veult s'enquerir; et la premiere heure temporelle du soleil levant ce jour est pour celluy planete. la seconde heure est pour la planete en-

And down he kneleth, and with humble chere
And herte fore he sayde as ye shul here:

Fayrest of fayre, o lady min Venus,
Daughter to Jove, and spoufe of Vulcanus,
Thou glader of the Mount of Citheron!
For thilke love thou haddest to Adon

222

"suivant. et la tierce pour l'autre," &c. in the following order, viz. Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. To apply this doctrine to the present case. The first hour of the Sunday, reckoning from sunrise, belonged to the Sun, the planet of the day, the second to Venus, the third to Mercury, &c.; and continuing this method of allotment we shall find that the twenty-second hour also belonged to the Sun, and the twenty-third to Venus, so that the hour of Venus really was, as Chaucer says, two hours before sunrise of the following day.——Accordingly we are told in ver. 2273 that the third hour after Palamon set out for the temple of Venus the sun rose, and Emelie began to go to the temple of Diane. It is not said that this was the hour of Diane or the Moon, but it really was; for, as we have just seen, the twenty-third hour of Sunday belonging to Venus, the twenty-fourth must be given to Mercury, and the first hour of Monday falls in course to the Moon, the presiding planet of that day.——After this Arcite is described as walking to the temple of Mars, ver. 2369, in the *nexte boure of Mars*, that is, the *fourth* hour of the day. It is necessary to take these words together, for the *nexte boure* singly, would signify the *second* hour of the day; but that according to the rule of rotation mentioned above belonged to Saturn, as the *third* did to Jupiter. The *fourth* was the *next* *houre of Mars* that occurred after the hour last named.

V. 2223. *Fayrest of fayre*] So Palamon in *The Thebesids*;

O bella dea, del bon Vulcan sposa,
Per cui se allegria il monte Cithereone,
Dce i ti priego, che mi sii pietosa,
Per quello amore che portasti ad Adone.

Have pite
And take
Alas! I
The effect
Min herte
I am so cor
But mercy
My thoug
Consider a
As wisly a
Hmforth n
And holde
That make
I kepe nou
Ne axe I n
Ne renoun
Of pris of a
But I wold
Of Emelie
Find thou
I rekke no
To have v
So that I h
For thoug

And again, I
Io non
Io cerc
Donar
Il m
O ch'io

Have pitee on my bitter teres smert,
And take myn humble praier at thin herte.

Alas! I ne have no langage to tell

The effecte ne the torment of min hell; 2230

Min herte may min harmes not bewrey;

I am so confuse that I cannot say:

But mercy, lady bright! that knowest wele

My thought, and seest what harmes that I fele:

Consider all this, and rue upon my fore, 2235

As wisly as I shall for evermore

Unforth my niȝht thy trewe servant be,

And holden werre alway with chastite;

That make I min avow so ye me helpe,

I kepe nought of armes for to yelpe, 2240

Ne axe I nat to-morwe to have victorie,

Ne renoun in this cas, ne vaine glorie

Of pris of armes, blowen up and down,

But I wold have fully possessioun

Of Emelie, and die in hire servise; 2245

Find thou the manere how, and in what wise.

I rekke not but it may better be

To have victorie of hem or they of me

So that I have my lady in min armes;

For though so be that Mars is god of Armes, 2250

And again, [See below, ver. 2240.];]

Io non te chiegio in arme aver victoria—

Io cercho sola Emilia, la qual poi

Donarmi, Dea, se donarla mi voi.

Il modo trovato, ch'io non ne curo

O ch'io sia vinto, o ch'io sia vincitore.

Your vertue is so grete in heven above,
 That if you liste I shal wel have my love.
 Thy temple wol I worship evermo,
 And on thin auter, wher I ride or go,
 I wol don sacrifice, and fires bete.
 And if ye wol not so, my lady swete!
 Than pray I you to-morwe with a spere
 That Arcita me thurgh the herte bere;
 Than rekke I not whan I have lost my lif
 Though that Arcita win hire to his wif.
 This is the effecte and ende of my praier,
 Yeve me my love thou blisful lady dere!

Whan the orison was don of Palamon
 His sacrifice he did, and that anon,
 Full pitoufly, with alle circumstances,
 All tell I not as now his observances.
 But at the last the statue of Venus shoke,
 And made a signe wherby that he toke
 That his praier accepted was that day;
 For though the signe shewed a delay,
 Yet wist he wel that granted was his bone,
 And with glad herte he went him home ful sone.

The thridde houre unequal that Palamon
 Began to Venus temple for to gon

¶.2273. *The thridde houre unequal*] In the astrological system the day (from sunrise to sunset) and the night (from sunset to sunrise) being each divided into twelve hours, it is plain that the hours of the day and night were never equal except just at the equinoxes. The hours attributed to the planets were of this unequal sort. See *Kalendrier de Berg. loc. cit.* and our Author's Treatise on the Astrolabe.

Up ro
 And to
 Hire r
 Ful re
 Th' en
 That t
 The h
 Ther l
 Smoki
 This E
 Hire b
 But ho
 But it l
 And ye
 To him
 But it i
 Hire br
 A cor
 Upon h
 Two fir
 And dic
 In Stac

¶. 228
Thes. l. v.
 ¶. 229
 l. xii.;
 Dic
 Non
 E pe
 ¶. 222

Up rose the sonne, and up rose Emelie, 2275

And to the temple of Diane gan hie.

Hire maydens that she thider with hire ladde

Ful redily with hem the fire they hadde,

2255 Th'encense, the clothes, and the remenant all,

That to the sacrifice longen shall, 2280

The hornes ful of mede, as was the gife;

Ther lakked nought to don hire sacrifice.

Smoking the temple, ful of clothes fayre,

2265 This Emelie with herte debonaire

Hire body weshe with water of a well, 2285

But how she did hire rite I dare not tell,

But it be any thing in general,

And yet it were a game to heren all;

2265 To him that meneth wel it n'ere no charge;

But it is good a man to ben at large. 2290

Hire bright here kembed was, untressed all;

A coroune of a grene oke cerial

Upon hire hed was set ful fayre and mete:

2275 Two fires on the auter gan she bete,

And did hire thinges as men may behold 2295

In Stace of Thebes, and these bokes old.

¶ 2283.] "Fu mondo il tempio e di bei drapi ornato."

Thes. l. vii.

¶ 2291. *Hire bright here*] So Emelie is described in *Thes.*

l. xii.;

Dicho che i suo crin parevan d'oro.

Non con trezza refretti, ma soluti

E petinati.

¶ 2292. *A coroune*] "Corona di querzia cereale." *Th.* l. vii.

Whan kindled was the fire, with pitous chere
Unto Diane she spake as ye may here :

O chaste goddesse of the wodes grene,
To whom both heven, and erthe, and see, is sene,
Quene of the regne of Pluto derke and lowe, 2301
Goddesse of maydens, that min herte hast knowe
Ful many a yere, and wost what I desire,
As kepe me fro thy vengeance and thin ire,
That Atteon aboughte cruelly ! 2305

Chaste goddesse ! wel wotest thou that I
Desire to ben a mayden all my lif,
Ne never wol I be no love ne wif :
I am (thou wost) yet of thy compaignie,
A mayde, and love hunting and venerie, 2310
And for to walken in the wodes wilde,
And not to ben a wif and be with childe ;
Nought wol I knowen compaignie of man ;
Now helpe me, Lady, sith ye may and can,
For tho three formes that thou hast in thee : 2315
And Palamon, that hath swiche love to me,
And eke Arcite, that loveth me so fore,
This grace I praie thee withouten more,
As sende love and pees betwix hem two,
And fro me torne away hir hertes so, 2320
That all hir hote love and hir desire,
And all hir besy torment and hir fire
Be queinte, or torned in another place.
And if so be thou wolt not do me grace,

Or if my
That I h
As sende
Behol
The bitt
Sin thou
My may
And wh
The fi
While E
But sode
For righ
And quil
That oth
And as it
As don t
And at t
As it wer
For whic
That she
For she n
But only
And wep
And th
With bo
And sayd
Among t
And by e

Or if my destinee be shapen so 2325
That I shall nedes have on of hem two,
As sende me him that most desireth me.

Beholde, goddesse of clene Chastite!
The bitter teres that on my chekes fall:
Sin thou art mayde, and keper of us all, 2330
My maydenhed thou kepe and wel conserve,
And while I live a mayde I wol thee serve.

The fires brenne upon the auter clere
While Emelie was thus in hire praier,
But sodenly she saw a sighte queinte; 2335
For right anon on of the fires queinte
And quiked again, and after that anon
That other fire was queinte and all agon,
And as it queinte it made a whisteling.

As don these brondes wet in hir brenning; 2340
And at the brondes ende outran anon
As it were bloody dropes many on;
For which so fore agast was Emelie,
That she was wel neigh mad, and gan to crie, 2345
For she ne wiste what it signified,
But only for the fere thus she cried
And wept, that it was pitee for to here.

And therewithall Diane gan appere
With bowe in hond, right as an hunteresse,
And sayde, Doughter, flint thin hevinesse. 2350
Among the goddes highe it is affermed,
And by eterne word written and confermed,

Thou shalt be wedded unto on of tho
 That han for thee so mochel care and wo,
 But unto which of hem I may not tell. 2355
 Farewel, for here I may no longer dwell;
 The fires which that on min auter brenne
 Shal thee declaren er that thou go henne
 Thin aventure of love as in this cas.

And with that word the arwes in the cas 2360
 Of the goddesse clatteren fast and ring,
 And forth she went and made a vanishing,
 For which this Emelie astonied was,
 And sayde, What amounteth this, alas!
 I putte me in thy protection 2365
 Diane, and in thy disposition.
 And home she goth anon the nexte way.
 This is the effecte; ther n'is no more to say.

The nexte houre of Mars folwing this
 Arcite unto the temple walked is 2370
 Of fierce Mars, to don his sacrifice
 With all the rites of his payen wise.
 With pitous herte and high devotion
 Right thus to Mars he sayde his orison:

ψ. 2358. *Shal thee declaren*] This is improper, as the fires
have already declared the event of the combat. In the origi-
 nal, as I remember, the appearance of Diana is prior to the
 omen.

ψ. 2372. *payen*] This Fr. word is constantly used in the best
 mss. instead of *pagan*.

O fr
 Of Tra
 And ha
 Of arme
 And he
 Accept
 If so be
 And tha
 Thy go
 Than p
 For thil
 In whic
 Whann
 Of fayr
 And ha
 Althoug
 Whan V
 And for
 For thil
 Have re

ψ. 237
seida begi

A for
 Bisto
 Se po
 E le
 De i
 Ch'e
 Di C
 Rinc
 Fact
 Che
 lo

O stronge god, that in the regnes cold
 Of Trace honoured art, and lord yhold,
 And hast in every regne and every lond
 Of armes all the bridel in thin hond,
 And hem fortunest as thee list devise,
 Accept of me my pitous sacrifice! . 2375
 If so be that my youthe may deserve,
 And that my might be worthy for to serve
 Thy godhed, that I may ben on of thine,
 Than praie I thee to rewe upon my pine,
 For thilke peine and thilke hote fire 2385
 In which thou whilom brendest for desire
 Whanne that thou usedest the beautee
 Of fayre yonge Venus freshe and free,
 And haddest hire in armes at thy wille;
 Although thee ones on a time misfille, 2390
 Whan Vulcanus had caught thee in his las,
 And fond thee ligging by his wif, alas!
 For thilke sorwe that was tho in thin herte
 Have reuthe as wel upon my peines smerte.

V. 2375. *O stronge god*] The prayer of Arcite in *The Teseida* begins in the same manner;

A forte dio, che ne i regni nivosi
 Bistonii servi le tue sacre case —
 Se per alto volere la mia etate
 E le mie forze meritan, che io
 De i toi sia detto, per quella pietate,
 Ch'ebbe Neptuno, alor che con disio
 Di Citharea usavi la beltate,
 Rinchiusa da Vulcan, ad ogni idio
 Fatto palese, humilmente te priego,
 Che a li miei prieghi tu non fazi niego.
 Io son come tu vidi giovinetto, &c.

I am yonge and unkonning as thou wost, 2395
 And, as I trow, with love offended most
 That ever was ony lives creature;
 For she that doth me all this wo endure
 Ne recceeth never whether I sinke or flete;
 And wel I wot or she me mercy hete 2405
 I moste with strengthe win hire in the place;
 And wel I wot withouten helpe or grace
 Of thee ne may my strengthe not availle;
 Than helpe me, Lord, to-morwe in my bataille,
 For thilke fire that whilom brenned thee, 2415
 As wel as that this fire now brenneth me,
 And do, that I to-morwe may han victorie:
 Min be the travaille and thin be the glorie.
 Thy soveraine temple wol I most honouren
 Of ony place, and alway most labouren 2425
 In thy plesance and in thy craftes strong;
 And in thy temple I wol my baner hong,
 And all the armes of my compaignie,
 And evermore until that day I die
 Eterne fire I wol beforne thee find;
 And eke to this avow I wol me bind. 2435

¶. 2404. *Than helpe me*] So in *The Theseida*;

Dunque me ajuta per lo santo focho,
 Che te arse gia, si come me arde hora.

I templi tuoi eterni soneranno
 De l'armi del mio vinto compagno,
 Et ancora le mie vi penderanno—
 Eterni fochi sempre vi arderanno,
 E la barboa [f. barba] e i mei con [f. crin] che offendous
 Di ferro non sentiron te imprometto.

My be
 That n
 Of raso
 And be
 Now, I
 Yeve m
 The
 The rin
 And eke
 Of whic
 The fire
 That it
 A swete
 And Ar
 And mo
 With oth
 The stat
 And wic
 Iul low
 For whic
 And th
 Arcite an
 As fayn
 And rig
 For thilke
 Betwixen
 And Mar
 That Jupi
 Volume

My berd, my here that hangeth long adoun,
 That never yet felt non offensoun
 Of rasour ne of shere I wol thee yeve,
 And ben thy trewe servant while I live. 2420
 Now, Lord, have reuthe upon my sorwes fore;
 Yeve me the victorie; I axe thee no more.

The praiser flint of Arcita the stronge,
 The ringes on the temple dore that honge,
 And eke the dores, clattereden ful fast, 2425
 Of which Arcita somewhat him agast.
 The fires brent upon the auter bright
 That it gan all the temple for to light;
 A swete smell anon the ground up yaf,
 And Arcita anon his hond up haf, 2430
 And more encense into the fire he cast,
 With other rites mo, and at the last
 The statue of Mars began his hauberke ring,
 And with that soun he herd a murmuring
 Ful low and dim, that sayde thus, Victorie; 2435
 For which he yaf to Mars honour and glorie.

And thus with joye and hope wel to fare
 Arcite anon unto his inne is fare
 As fayn as foul is of the brighte sonne.

And right anon swiche strif ther is begonne 2440
 For thilke granting in the heven above
 Betwixen Venus the goddesse of Love,
 And Mars the sterne god Armaipotent,
 That Jupiter was besy it to stent,

'Til that the Pale Saturnus the Colde,
 'That knew so many of adventures olde,
 Fond in his olde experience and art
 That he ful sone hath plesed every part.
 As sooth is sayd, elde hath gret advantage;
 In elde is bothe wisdom and usage:
 Men may the old out-renne but not out-rede.

2445

Saturne anon, to stenten strif and drede,
 Al be it that it is again his kind,
 Of all this strif he gan a remedy find.

My dere doughter Venus! quod Saturne,
 My cours that hath so wide for to turne
 Hath more power than wot any man.
 Min is the drenching in the see so wan,
 Min is the prision in the derke cote,
 Min is the strangel and hanging by the throte, 2450
 The murmure, and the cherles rebelling,
 The groyning, and the prive empoysoning.
 I do vengeance and pleine correction
 While I dwell in the signe of the Leon.
 Min is the ruine of the highe halles,
 The falling of the toures and of the walles
 Upon the minour or the carpenter;
 I slew Sampson in shaking the piler.

2450

2455

2460

¶. 2451. *out-rede*] Outwit, surpass in counsel. The sense
 this word has been most ridiculously mistaken by Dryden;

For this advantage age from youth has won,
 As not to be *outridden* though *outrun*.

Min b
 The d
 My lo
 Now v
 That F
 Shal ha
 Thogh
 Betwix
 All be y
 That ca
 I am th
 Wepe n
 Now
 Of Mars
 And tell
 The gre
 Grc t v
 And eke
 Made ev
 That all
 ¶. 2459.
 aiadies, i
 Min b
 So below, v
 Ther
 and ver. 25
 Ther
 However, i
 ther syllable
 also, &c.

2445 Min ben also the maladies colde,
 The derke trefons, and the castles olde : 2470
 My loking is the fader of Pestilence.
 Now wepe no more, I shal do diligence
 That Palamon, that is thin owen knight,
 2450 Shal have his lady, as thou hast him hight.
 Thogh Mars shal help his knight yet natheles. 2475
 Betwixen you ther mot somtime be pees :
 All be ye not of o complexion
 That causeth all day swiche division.
 2455 I am thin ayele, redy at thy will ;
 Wepe now no more, I shal thy lust fulfill. 2480
 Now wol I stenten of the goddes above,
 Of Mars and of Venus goddesse of Love,
 And tellen you as plainly as I can
 te, 2460 The gret effect for which that I began.
 Gret was the feste in Athenes thilke day, 2485
 And eke the lusty seson of that May
 Made every wight to ben in swiche plesance
 That all that Monday justen they and dance,

2465 *ψ. 2469. Min ben also the maladies colde*] I apprehend that
maladies, in this verse, isto be pronounced as of four syllables;

Min ben also the *māladiēs* cōlde.

So below, ver. 2495 ;

Ther was in th' hōstelrys āll abōute.

And ver. 2591 ;

Ther n'ere swiche cōmpagnies néver twéy.

The fenie
 Dryden; However, if any one should prefer a hobbling line with ano-
 ther syllable in it he may read, with the best mss. *And min ben*
also, &c.

And spenden it in Venus highe servise;
 But by the cause that they shulden rise 2490
 Erly a-morwe for to seen the fight,
 Unto hir reste wenten they at night.

And on the morwe whan the day gan spring
 Of hors and harneis noise and clattering
 Ther was in the hostelryes all aboute, 2495
 And to the paleis rode ther many a route
 Of lordes upon stedes and palfreis.

Ther mayest thou see devising of harneis
 So uncouth and so riche, and wrought so wele
 Of goldsmithry, of brouding and of stele; 2500
 The sheldes brighte, testeres, and trappures,
 Gold-hewen helmes, hauberkes, cote armures;
 Lordes in parementes on hir courseres,
 Knightes of retenue, and eke squieres,
 Nailing the speres, and helmes bokeling, 2505
 Gniding of sheldes, with lainers lacing;
 Ther as nede is they weren nothing idel:
 The sony stedes on the golden bridel
 Gnawing, and fast the armureres also
 With file and hammer priking to and fro; 2510
 Yemen on foot, and communes many on
 With shorte staves, thicke as they may gon;

¶ 2506. *Gniding of sheldes*] Rubbing, from the Sax. *gnidan*, *fricare*. I have not scrupled to insert this reading in the text from a single ms. (NC.) and that one of the least authority. Indeed both Caxton's editions support it, for they read *gnydyn*, and *n* in many mss. is undistinguishable from *u*. The other readings are *gynnyng*, *gigging*, *grigging*, *girding*, *gyding*, *gryding*.

Pipes, trompes, nakeres, and clariounes,
 That in the bataille blowne bloody sounes;
 The paleis ful of peple up and down, 2515
 Here three, ther ten, holding hir questioun,
 Devining of these Theban knightes two,
 Som sayden thus, som sayde it shall be so;
 Som helden with him with the blacke berd,
 Som with the bailed, som with the thick herd; 2520
 Som saide he loked grim, and wolde fighte;
 He hath a sparth of twenty pound of wighte.

Thus was the halle full of devining
 Long after that the sonne gan up spring.
 The gret Theseus that of his slepe is waked 2525
 With minstrelle and noyse that was maked,
 Held yet the chambre of his paleis riche,
 Til that the Theban knightes bothe yliche
 Honoured were, and to the paleis sette.

Duk Theseus is at a window sette, 2530
 Araied right as he were a god in trone:
 The peple preseth thiderward ful sone

¶ 2513. *Pipes, trompes*] *Thefeida*, l. li.;

A una hora trombe, nachare, e tamburi
 Sonaron forte.—

See *Du Cange* in v. *Nacara*, who describes it to be a kind of brazen drum used in the cavalry.

¶ 2516. *Here three*] So in *The Thefeida*;

Qui tre, la quatro, e qui sei adunati,
 Tra lor mostrando diverse ragione.

¶ 2527. *Held yet the chambre*] So *The Thefeida*;

Anchor le riche camere tenca
 Nel suo palagio.

Him for to seen and don high reverence,
And eke to herken his heste and his sentence.

An heraud on a scaffold made an O, 2533
Til that the noise of the peple was ydo,
And whan he saw the peple of noise al still
Thus shewed he the mighty dukes will.

The lord hath of his high discretion 2540
Considered that it were destruction
To gentil blood to fighten in the gise
Of mortal bataille now in this emprise,
Wherefore to shapen that they shul not die
He wol his firste purpos modifie.

No man therfore, up peine of losse of lif, 2545
No maner shot ne pollax ne short knif
Into the listes send or thider bring,
Ne short swerd for to stike with point biting
No man ne draw ne bere it by his side;
Ne no man shal unto his felaw ride 2550
But o cours, with a sharpe ygrounden spere;
Foin if him list on foot, himself to were:

¶ 2535. *an O*] It may be doubted whether this be an abbreviation of *oyez*, or whether the interjection *ho* were used to command a cessation of noise as well as of fighting, &c. For the latter use see ver. 1703, 2658, and *Holinsh.* p. 495; "The Duke of Norfolk was not fullie set forward when the king cast downe his warder, and the heraldes cried, *Ho, ho!*"

¶ 2552. *himself to were*] 'To defend: it is a Saxon word. See *Chr. Sax. Gylf.* p. 57, *bine werede, se defendit*—and p. 143. See also *Lydg. Troy.* b. iv;

That shelde ne plate might his body *were*.

And h
And n
That s
Thider
And if
On cyt
No lon
God sp
With l
Goth n
The
So loud
God sav
He wiln
Up g
And to
By ordin
Hanged
Ful like
And the

¶ 2555
for the sak
"longer s
should ob
mentenge,
wrote tou

¶ 2563

Di nob
Tuch
Li dei
Che de

And he that is at meschief shal be take,
 And not slaine, but be brought unto the flake
 That shal ben ordeined on eyther side; 2555
 Thider he shal by force, and ther abide:
 And if so fall the chevetain be take
 On cyther side, or elles sleeth his make,
 No longer shal the tourneying ylast.
 God spede you; goth forth and lay on fast: 2560
 With longe swerd and with mase fighteth your fill.
 Goth now your way; this is the lordes will.

The vois of the peple touched to the heven,
 So loude crieden they with mery steven,
 God save swiche a lord that is so good, 2565
 He wilneth no destruction of blood.

Up gon the trompes and the melodie,
 And to the listes rit the compaignie
 By ordinance, thurghout the cite large,
 Hanged with cloth of gold and not with farge. 2570
 Ful like a lord this noble duk gan ride,
 And these two Thebans upon eyther side,

¶. 2559. *ylast*] The prepositive *y* is an addition of my own for the sake of the metre; but perhaps we might read "No longer shal the tourneyinge *last*." See the n. on ver. 1658. I should observe that some mss. read *tournament*, and ms. *D. tourmentenge*, which may lead us to suspect that Chaucer possibly wrote *tourneymenting*.

¶. 2563. *The vois of the peple*] So *The Theseida*;

Di mobili e del popolo il romore
 Tucho le stelle, sì fu alto e forte,
 Li dei, decendo, servi tal signore
 Che de gli amici suoi fugie la morte.

And after rode the quene and Emelie,
 And after that another compaignie
 Of on and other after hir degree; 2575
 And thus they passen thurghout the citee,
 And to the listes comen they be time :
 It n'as not of the day yet fully prime.

Whan set was Theseus ful rich and hie,
 Ipolita the quene, and Emelie, 2580
 And other ladies in degrees aboute,
 Unto the fetes preseth all the route.
 And westward thurgh the gates under Mart
 Arcite, and eke the hundred of his part,
 With baner red, is entred right anon; 2585
 And in the selve moment Palamon
 Is, under Venus, estward in the place,
 With baner white, and hardy chere and face.
 In all the world to seken up and doun,
 So even without variatioun 2590
 Ther n'ere swiche compaignies never twey;
 For ther was non so wise that coude sey
 That any hadde of other avantage
 Of worthinesse, ne of estat ne age, 2595
 So even were they chosen for to gesse :
 And in two ringes sayre they hem dresse.
 Whan that hir names red were everich on,
 That in her nombre gile were ther non,
 Tho were the gates shette, and cried was loude,
 Do now your devoir, yonge knightes proude. 2600

Th
 Now
 Ther
 In gon
 In got
 Ther
 Ther
 He fel
 Up spr
 Out go
 The h
 Out br
 With r
 He thu
 Ther st
 He rol
 He foir
 And he
 ¶. 260
 mention
 passage o
 to susp
 the lowe
 —
 Doth
 Of wh
 The glost
 driven, p
 ¶. 261
 for initea
 to have
 ceding lin
 der to ma

The heraudes left hir priking up and down.
 Now ringen trompes loud and clarioun.
 2575 Ther is no more to say, but est and west
 In gon the speres sadly in the rest;
 In goth the sharpe spore into the side: 2605
 Ther see men who can iuste and who can ride:
 Ther shiveren shaftes upon sheldes thicke;
 2580 He seleth thurgh the herte spone the pricke:
 Up springen speres twenty foot on highte;
 Out gon the fwerdes as the silver brighte: 2610
 The helmes they to-hewen and to-shrede;
 Out brest the blod with sterne streames rede:
 2585 With mighty maces the bones they to-breste;
 He thurgh the thickest of the throng gan threste:
 Ther stomblen stedes strong, and down goth all; 2615
 He rolleth under foot as doth a ball:
 He soineth on his foo with a tronchoun,
 2590 And he him hurtleth with his hors adoun:

¶. 2603. *the herte spone*] This part of the human body is not mentioned in any dictionary that I have seen. The following passage of Johnson [*Sad Shepherd*, A. i, S. vi,] would incline one to suspect that it means the concave part of the breast, where the lower ribs unite with the *cartilago eniformis*;

2595 —he that undoes him, [the deer]
 Doth cleave the brisket bone, upon the spoon
 Of which a little gristle grows—

The gloss. supposes *spone* to be a participle, signifying thrust, driven, pushed, from the It. *spingere*.

¶. 2617. *He soineth on his foo*] I have ventured to substitute *foo* instead of *foot* or *feet*, the readings of the mss. *Foot* seems to have been originally introduced by a copist from the preceding line, and to have been afterwards altered to *feet*, in order to make some sense.

He thurgh the body is hurt, and sith ytake
 Maugre his hed, and brought unto the stake, 2620
 As forword was, right ther he must abide;
 Another lad is on that other side:
 And somtime doth hem Theseus to rest,
 Hem to refresh and drinken if hem lest.

Ful oft a day han thilke Thebanes two 2625
 Togeder met and wrought eche other wo:
 Unhorsed hath eche other of hem twey.
 Ther n'as no tigre in the vale of Galaphey,
 Whan that hire whelpe is stole whan it is lite,
 So cruel on the hunt as is Arcite 2630
 For jalous herte upon this Palamon;
 Ne in Belmarie ther n'is so fell leon
 That hunted is, or for his hunger wood,
 Ne of his prey desireth so the blood,
 As Palamon to sleen his foo Arcite: 2635
 The jalous strokes on hir helmes bite;
 Out renneth blood on both her sides rede.

Somtime an ende ther is of every dede;
 For er the sonne unto the resle went
 The stronge King Emetrius gan hent 2640
 This Palamon, as he fought with Arcite,
 And made his swerd depe in his flesh to bite;

†. 2628. *the vale of Galaphey*] This word is variously written, Colaphey, Galgaphey, Galapey. There was a town called Galapha in Mauritania Tingitana, upon the river Malva, [*Colar. Geog. Ant.* v. ii. p. 935,] which perhaps may have given name to the vale here meant. For *Belmarie*, ver. 2632, see the note on ver. 57.

And by the force of twenty is he take
 2610 Unyolden, and ydrawen to the stake :
 And in the rescous of this Palamon 2645
 The stronge King Licurge is borne adoun ;
 And King Emetrius for all his strengthe
 Is borne out of his fadel a fwerdes lengthe,
 2615 So hitte him Palamon or he were take :
 But all for nought, he was brought to the stake : 2650
 His hardy herte might him helpen naught ;
 He moste abiden whan that he was caught
 By force and eke by composition.

Who forweth now but woful Palamon,
 2630 That moste no more gon again to fight ? 2655
 And whan that Theseus had seen that sight
 Unto the folk that foughten thus eche on
 He cried, Ho ! no more, for it is don.
 2635 I wol be trewe juge and not partie.
 Arcite of Thebes shal have Emelie, 2660
 That by his fortune hath hire sayre ywonne.

Anon ther is a noyse of peple begonne
 For joye of this so loud and high withall
 2640 It semed that the listes shulden fall.
 What can now sayre Venus done above ? 2665
 What saith she now ? what doth this quene of Love
 But wepeth so for wanting of hire will
 Til that hire teres in the listes fill :
 She sayde, I am ashamed doutelees.

Saturnus sayde, Daughter, hold thy pees : 2670

Mars hath his will, his knight hath all his bone,
And by min hed thou shalt ben esed sone.

The trompoures with the loude minstrelcie,
The heraudes, that so loude yell and crie,
Ben in hir joye for wele of Dan Arcite. 267j
But herkeneth me, and stenteth noise a lite,
Whiche a miracle ther befell anon.

This fierce Arcite hath of his helme ydon,
And on a courser for to shew his face
He priket endelong the large place, 268j
Loking upward upon this Emelie,
And she again him cast a frendlich eye,
(For women, as to speken in commune,
They folwen all the favour of Fortune)
And was all his in chere as his in herte. 268j
Out of the ground a Fury infernal sterte,

ψ. 2673. *The trompoures*] The trumpeters; so the best ms. If the learned editor of Ancient Scottish Poems had found this word in this sense in his copy of Chaucer he would not, I apprehend, have looked any further for an explanation of it in *The Dance*, by Dunbar, ff. ii. v. 10, p. 27.

ψ. 2677. *Whiche a miracle*] It is scarce necessary to observe that *which*, in our ancient language, was often used for *who* and *what*. It is used for *what* here, and again, ver. 5621, 6875.

ψ. 2685. *And was all his in chere as his in herte*] I have patched up this verse as well as I could out of the different copies. There is no authority, as I recollect, for the first *in*, except Ca. 2, but it seems absolutely necessary: and all the copies read—as in his *herte*—which I think is evidently wrong.

ψ. 2686. *a Fury*] Most of the copies have *a fire*, ms. *A*. reads *a Fuyr*, from which I have made the present reading, as in *The Theſeida* it is *Herinis*, i. e. *Erinnys*, one of the Furies.

From Pl
For wh
And le
And er
He pigh
That in
His bres
As blake
So was t
Anon
With he
Tho was
And in a
For he v
And alw
Duk Th
is comen
With al
Al be it
He n'ol
Men fay
He shal
And of
That of
Al were
That w
ψ. 269
the time
were cut.

Volu

From Pluto sent, at requeste of Saturne,
 For which his hors for fere gan to turne,
 And lepte aside, and foundred as he lepe;
 And er that Arcite may take any kepe 2690
 He pight him on the pomel of his hed,
 That in the place he lay as he were ded,
 His brest to-brosten with his fadel bow;
 As blake he lay as any còle or crow,
 So was the blood yronnen in his face. 2695

Anon he was yborne out of the place,
 With herte fore, to Theseus paleis:
 Tho was he corven out of his harneis,
 And in a bed ybrought ful fayre and blive,
 For he was yet in memorie and live, 2700
 And alway crying after Emelie.

Duk Theseus with all his compaignie
 Is comen home to Athenes his citee
 With alle blisse and gret solempnite.
 Al be it that this aventure was falle 2705
 He n'olde not discomforten hem alle.

Men sayden eke that Arcite shal not die,
 He shal ben heled of his maladie.
 And of another thing they were as fayn,
 That of hem alle was ther non yslain, 2710
 Al were they fore yhurt, and namely on,
 That with a spere was thirled his brest bone.

¶ 2698. *corven*] Cut out of his harness. I suppose to save
 the time and trouble of regularly disarming him the laces, &c.
 were cut.

To other woundes and to broken armes
 Som hadden salves and some hadden charmes;
 And fermacies of herbes, and eke save 2715
 They dronken, for they wold hir lives have:
 For which this noble duk, as he wel can,
 Comforteth and honoureth every man,
 And made revel all the long night
 Unto the strange lordes, as was right. 2720
 Ne ther n'as holden no discomfoting
 But as at justes or a tourneying;
 For sothly ther n'as no discomfiture,
 For falling n'is not but an aventure:
 Ne to be lad by force unto a stake 2725
 Unyolden, and with twenty knightes take,
 O person all alone, withouten mo,
 And haried forth by armes, foot, and too,
 And eke his stede driven forth with staves,
 With footmen, bothe yemen and eke knaves, 2730
 It was aretted him no vilanie;
 Ther may no man clepen it cowardie.
 For which anon Duk Theseus let crie,
 'To flenten alle rancour and envie,
 'The gree as wel of o side as of other, 2735
 And eyther side ylike, as others brother;

v. 2715. *And fermacies*] Pharmacies. I have added the *And*
 which seems as necessary to the sense as to the metre.

v. 2735. *The gree*] The prize, the honour of the day. See
 P. P. fol. 98;

The gree yet hath he gotten, for al his grete wound.

And yave hem giftes after hir degree,

And helde a feste fully dayes three;

2715 And conveyed the kinges worthily

Out of his toun a journee largely;

2740

And home went every man the righte way;

Ther n'as no more but Farewel; Have good day.

Of this bataille I wol no more endite,

2720 But speke of Palamon and of Arcite.

Swelleth the brest of Arcite, and the fore

2745

Encrefeth at his herte more and more.

The clotered blood for any leche-craft

Corrumpeth, and is in his bouke ylast,

2725 That neyther veine-blood ne ventousing,

Ne drinke of herbes, may ben his helping.

2750

The vertue expulsif or animal,

Ero thilke vertue cleped natural,

Ne may the venime voiden ne expell;

es, 2730 The pipes of his longes gan to swell,

And in that curious old ballad, The Turnament of Tottenham,
ver. 91, [*Ancient Poetry*, v. ii.;]

[To] which of all the bachelery granted is the *gree*.

And again, ver. 186;

They gathered Perkin about on every side,

2735 And grant him there the *gree*, the more was his pride.

It was necessary to vindicate this old phrase, as the editions
have discarded it for *they grete*.

ded the *And*
etre.
ne day. So
v. 2740. *a journee*] A day's work, or *way*, Fr. To make
this still clearer the editions in general read—*a dayes journey*
—and spoil the verse.

v. 2748. *bouke*] The trunk of the body probably, from the
Sax. *buce*, *wenter*.

And every lacerte in his brest adoun 2755
 Is shent with venime and corruptioun.
 Him gaineth neyther for to get his lif
 Vomit upward ne downward laxatif:
 All is to-brosten thilke region;

Nature hath now no domination: 2760
 And certainly ther nature wol not werche.

Farewel phyfike; go bere the man to cherche.

This is all and som, that Arcite moſte die;

For which he ſendeth after Emelie,

And Palamon, that was his coſin dere; 2765

Tham ſayd he thus, as ye ſhaln after here.

Nought may the woful ſpirit in myn herte

Declare o point of all my forwes ſmerte

To you my lady, that I love moſt,

But i bequethe the ſervice of my goſt 2770

To you aboven every creature,

ſin that my lif ne may no lenger dure.

Alas the wo! alas the peines ſtrong,

That i for you have ſuffered, and ſo longe!

Alas the deth! alas min Emelie! 2775

Alas departing of our compaignie!

Alas min hertes quene! alas my wif!

Min hertes ladie, ender of my lif!

What is this world? what axen men to have?

Now with his love, now in his colde grave 2780

Alone withouten any compaignie.

Farewel my ſwete, farewel min Emelie!

And softe take me in your armes twey
For love of God, and herkeneth what I fey.

I have here with my cosin Palamon 2785
Had strif and rancour many a day agon
For love of you, and for my jalousie;

And Jupiter so wis my soule gie,
To speken of a servant proprely,
With alle circumstancas trewely, 2790

That is to sayn, trouth, honour, and knighthede,
Wisdom, humbleffe, estat, and high kinrede,
Fredom, and all that longeth to that art,

So Jupiter have of my soule part,
As in this world right now ne know I non 2795

So worthy to be loved as Palamon,
That serveth you, and wol don all his lif;
And if that ever ye shal ben a wif
Foryete not Palamon, the gentil man.

And with that word his speche faille began; 2800
For from his feet up to his brest was come
The cold of deth that had him overnome;
And yet moreover in his armes two
The vital strength is lest and all ago;
Only the intellect, withouten more, 2805
That dwelled in his herte fike and fore,

ψ. 2802. *overnome*] Overtaken, from *overniman*, Sax.

ψ. 2803. *And yet*] So in *The Theocida*, l. x.;

E anchor ne le brazza era perduta
La vital forza, sol ne lo intelletto
E nel core era ancora sostenuta
La pochi vita.—

Gan failen when the herte felte deth;
 Dusked his eyen two, and failled his breth :
 But on his ladie yet cast he his eye;
 His laste word was, Mercy, Emelie! 2810
 His spirit changed hous, and wente ther
 As I came never I cannot tellen wher;
 'Therefore I stent, I am no divinistre;
 Of foules find I not in this registre:
 Ne me lust not th'opinions to telle 2815
 Of hem, though that they writen wher they dwelle,
 Arcite is cold, ther Mars his soule gie.
 Now wol I speken forth of Emelie.
 'Sbright Emelie, and houleth Palamon,
 And Theseus his sister toke anon 2820
 Swouning, and bare hire from the corps away.
 What helpeth it to tarien forth the day,
 To tellen how she wep both even and morwe?
 For in swiche cas wimmen have swiche sorwe,
 Whan that hir houbonds ben fro hem ago, 2825
 That for the more part they forwen so,
 Or elles fallen in swiche maladie,
 That atte laste certainly they die.

v. 2813. *Therefore I stent*] This is apparently a sling at Boccaccio's pompous description of the passage of Arcite's soul to heaven, *Theb.* l. xi. It should be observed however that our Author had already made use of the same description in his *Troilus*, ver. 1806, *seq.* It is not in *The Philostrato*.

v. 2817. *ther Mars his soule gie*] The force of *ther*, in this passage, will best appear by a collation of other similar passages. See particularly ver. 5022, 7143, 9182.

Infinite ben the sorwes and the teres
 Of olde folk and folk of tendre yeres 2830
 In all the toun for deth of this Theban;
 For him ther wepeth bothe child and man:
 So gret a weping was ther non certain
 Whan Hector was ybrought all fresh yslain
 To Troy: alas! the pitee that was there; 2835
 Cratching of chekes, rending eke of here.
 Why woldest thou be ded? thise women crie,
 And haddest gold ynough and Emelie.

No man might gladen this Duk Theseus
 Saving his olde fader Egeus, 2840
 That knew this worldes transmutatioun,
 As he had seen it chaungen up and doun,
 Joye after wo, and wo after gladnesse,
 And shewed him ensample and likenesse.

Right as ther died never man (quod he) 2845
 That he ne lived in erth in som degree,
 Right so ther lived never man (he feyd)
 In all this world that somtime he ne deyde:
 This world n'is but a thurghfare ful of wo,
 And we ben pilgrimes passing to and fro: 2850
 Deth is an end of every worldes fore.

And over all this yet said he mochel more
 To this effect, ful wisely to enhort
 The peple that they shuld hem recomfort.

Duk Theseus with all his besy cure 2855
 He casteth now wher that the sepulture

v. 2856. *He casteth*] I have added *He* to complete the verse.
 The use of pronouns redundantly is common in Chaucer.

Of good Arcite may best ymaked be,
 And eke most honourable in his degree;
 And at the last he toke conclusion
 That ther as first Arcite and Palamon 2860
 Hadden for love the bataille hem betwene,
 That in that selve grove, sote and grene,
 Ther as he hadde his amorous desires,
 His complaint, and for love his hote fires,
 He wolde make a fire, in which the office 2865
 Of funeral he might all accomplise;
 And let anon commande to hack and hewe
 The okes old, and lay hem on a rew
 In culpons, wel araied for to brenne.
 His officers with swifte feet they renne 2870
 And ride anon at his commandement.
 And after this, this Theseus hath sent
 After a here, and it all overspradde
 With cloth of gold the richest that he hadde,
 And of the same suit he cladde Arcite. 2875
 Upon his hondes were his gloves white,
 Eke on his hed a croune of laurer grene,
 And in his hond a swerd ful bright and kene.

v. 2862. *in that selve grove*] In *The Theseida* Arcite is buried

— Nel bosco, ove rancuna
 Aver sovente soleva de amore.

v. 2866. *Of funeral*] *Of* is a conjectural supplement; or the
 verse may be (perhaps better) completed by taking in the word
fully from *ms. NC.* and *ed. Cr. 2.*— in which the office
 Funeral he might all *fully* accomplise.

v. 2872. *And after this*] The second *this* is from conjecture
 only. Some *ms.* read—And after this Theseus hath *yfend*—
 which perhaps is right.

He laid him bare the visage on the bere,
 Therwith he wept that pitee was to here; 2880
 And for the peple shulde seen him alle,
 2860 Whan it was day he brought him to the halle,
 That roreth of the crying and the soun.

Tho came this woful Theban Palamon
 With flotery berd and ruggy aslyy heres, 2885
 In clothes blake, ydropped all with teres,
 2865 And (passing over of weping Emelie)
 The reusullest of all the compaignie.

And in as much as the service shuld be
 The more noble and riche in his degree, 2890

¶ 2879. *bare the visage*] If this expression were in Milton the critics would not fail to call it an elegant Græcism; in Chaucer we can only hope that it may be allowed to be an elegant Anglicism. Froissart says that the corpse of our Edw. III. was carried "tout au long de la cité de Londres, à viaire de-
 2870 couvert, jusques à Weilmontier." V. i. c. 326.

¶ 2895. *With flotery berd*] *Thes.* l. xi.;

Con rabuffata brāza [or barba] e tristo crine
 2875 E polveroso.—

Flotery seems literally to mean floting, as hair dishevelled (*rabuffata*) may be said to flote upon the air. *Ruggy* is rough.

2887. *And (passing over.)* According to this reading the sense is plain that Palamon was the reusullest, &c. passing over or excepting Emelie; but all the mss. that I have seen read—*other*. If we adhere to that we must dispose the parenthesis thus;

And (passing *other* of weping) Emelie

The reusullest, &c.—

and the sense will be, that with Palamon came also Emelie, (passing others of or in weping) the reusullest, &c. But such a construction would be very harsh, and unlike Chaucer's usual facility, and therefore I rather believe we should read—*over*—
 with ed, *Urr*.

Duk Theseus let forth three stedes bring,
 That trapped were in stele all glittering,
 And covered with the armes of Dan Arcite;
 And eke upon these stedes gret and white
 Ther saten folk, of which on bare his sheld, 2895
 Another his spere up in his hondes held;
 The thridde bare with him his bow Turkeis,
 Of brent gold was the cas and the harneis;
 And riden forth a pas with sorweful chere
 Toward the grove, as ye shul after here. 2900

The noblest of the Grekes that ther were
 Upon hir shuldres carrieden the bere,
 With slacke pas, and eyen red and wete,
 Thurghout the citee, by the maister strete,
 That sprad was all with black, and wonder hie 2905
 Right of the same is all the strete ywrie.
 Upon the right hand went olde Egeus,
 And on that other side Duk Theseus,
 With vessels in hir hond of gold ful fine,
 All ful of hony, milk, and blood, and wine; 2910
 Eke Palamon with ful gret compaignie,
 And after that came woful Emelie
 With fire in hond, as was that time the gise,
 To don the office of funeral service.

High labour and ful gret apparailing 2915
 Was at the service of that fire making,

¶. 2897. *his bow Turkeis*] So in *The Rom. de la R. Love* is
 said to have *deux arcs Turquois*, ver. 924.

¶. 2904. *the maister strete*] The principal street; "Le four
 "verain carrefour." *Froissart*, v. iv. c. 28.

That with his grene top the heaven raught,
 And twenty fadom of brede the armes straught;
 This is to sain, the boughes were so brode.
 Of fire first ther was laied many a lode. 2920

2895 But how the fire was maked up on highte,
 And eke the names how the trees highte,
 As oke, fir, birch, aspe, alder, holm, poplere,
 Willow, elm, plane, ash, box, chestein, lind, laurere,
 Maple, thorn, beche, hasel, ew, whipultre, 2925

2900 How they were feld, shal not be told for me;
 Ne how the goddes rannen up and doun
 Disherited of hir habitatioun,
 In which they woneden in rest and pees,
 Nimphes, Faunes, and Amadriades; 2930

Ne how the bestes and the briddes alle
 Fledden for fere whan the wood gan falle;
 Ne how the ground agast was of the light,
 That was not wont to see the sonne bright;
 Ne how the fire was couched first with fire, 2935

2910 And then with drie stickes cloven a-thre,
 And than with grene wood and spicerie,
 And than with cloth of gold and with perrie,
 And gerlonds hanging with ful many a flour,
 The mirre, th' encense also with swete odour; 2940

2915 Ne how Arcita lay among all this,
 Ne what richeffe about his body is;
 Ne how that Emelie, as was the gife,
 Put in the fire of funeral service;

Ne how she swooned whan she made the fire, 2941
 Ne what she spake, ne what was hire desire;
 Ne what Jewelles men in the fire caste,
 Whan that the fire was gret and brente faste;
 Ne how som cast hir sheld and som hir spere,
 And of hir vestimentes which they were, 2950
 And cuppes full of wine, and milk, and blood,
 Into the fire, that brent as it were wood;
 Ne how the Grekes with a huge route
 Three times riden all the fire aboute
 Upon the left hond, with a loud shouting, 2958
 And thries with hir speres clatering,
 And thries how the ladies gan to crie;
 Ne how that led was homeward Emelie;
 Ne how Arcite is brent to ashen cold;
 Ne how the liche-wake was yhold 2966
 All thilke night; ne how the Grekes play;
 The wake-plaies ne kepe I not to say;

v. 2960. *the liche-wake*] The custom of watching with dead
 bodies (*lice*, Sax.) is probably very ancient in this country.
 was abused, as other wakes and vigils were. See *Die Cange in*
Vigilie. "In vigiliis circa corpora mortuorum vetantur chore
 " et cantilenæ, seculares ludi et alii turpes et fatui." *Synod.*
Wigorn. an. 1240, c. 5. Chaucer seems to have confounded
 the wake-plays (as they were called) of his own time with the
 funeral-games of the Ancients. So in *Troilus*, v. 303, *Troilus*
 says to Pandarus,

But of the fire and flambe funeral
 In which my body brechen shall to glode,
 And of the feste and playes palestral,
 At my vigile I pray thee take good hede.

Who wrestled best naked, with oile enoint,
 Ne who that bare him best in no disjoint :
 I woll not tellen eke how they all gon 2965
 Home til Athenes whan the play is don,
 But shortly to the point now wol I wende,
 And maken of my longe Tale an ende.

By proceffe and by lengthe of certain yeres
 All flenten is the mourning and the teres 2970
 Of Grekes by on general assent :

Than semeth me ther was a parlement
 At Athenes upon certain points and cas;
 Amonges the which points yspoken was
 To have with certain contrees alliance, 2975
 And have of Thebanes fully obeifance :

For which this noble Theseus anon
 Let senden after gentil Palamon,
 Unwist of him what was the cause and why:
 But in his blacke clothes forwefully 2980

He came at his commandement on hie;
 Tho sente Theseus for Emelie.

Wher they were set, and husht was al the place,
 And Theseus abiden hath a space,
 Or any word came from his wife breft 2985
 His eyen set he ther as was his left,
 And with a sad visage he fiked still,
 And after that right thus he sayd his will.

¶ 2964. in no disjoint] With no disadvantage: so ver. 13341,
 in swiche disjoint; at such disadvantage.

Volume II.

N

The firste Mover of the cause above,
 Whan he firste made the fayre chaine of love, 2990
 Gret was th' effect, and high was his entent;
 Wel wist he why and what therof he ment;
 For with that fayre chaine of love he bond
 The fire, the air, the watre, and the lond,
 In certain bondes, that they may not flee : 2995
 That same prince and Mover eke (quod he)
 Hath stablisht, in this wretched world adoun,
 Certain of dayes and duration
 To all that are engendred in this place,
 Over the which day they ne mow not pace, 3000
 Al mow they yet the dayes wel abrege.
 Ther nedeth non autoritee allege,
 For it is preved by experience,
 But that me lust declaren my sentence.
 Than may men by this ordre wel discerne 3005
 That thilke Mover stable is and eterne;
 Wel may men knowen, but it be a fool,
 That every part deriveth from his hool;
 For Nature hath not taken his beginning
 Of no partie ne cantel of a thing, 3010
 But of a thing that parfit is and stable,
 Descending so til it be corruptable;

v. 2993. *that fayre chaine of love*] Our Author's philosophy
 is borrowed, as it is usually, from *Boethius*, l. ii. met. 8;

Hanc rerum seriem ligat,
 Terras ac pelagus regens,
 Et cælo imperitans, amor.

See also, for what follows, l. iv. pr. 6.

And therfore of his wife purveyance
 He hath so wel beset his ordinance,
 That spesces of thinges and progreffions 3015
 Shullen enduren by successions,
 And not eterne, withouten any lie;
 This maiest thou understand and seen at eye.
 Lo the oke, that hath so long a norishing 3020
 Fro the time that it ginneth first to spring,
 And hath so long a lif, as ye may see,
 Yet at the laste wasted is the tree.
 Considereth eke how that the harde stone 3025
 Under our feet, on which we trede and gon,
 It wasteth as it lieth by the wey;
 The brode river somtime wexeth drey;
 The grete tounes see we wane and wende;
 Than may ye see that all thing hath an ende. 3030
 Of man and woman see we wel also,
 That nedes in on of the termes two,
 That is to sayn, in youthe or elles age,
 He mote be ded the king as shall a page;
 Som in his bed, som in the depe see,
 Som in the large feld, as ye may see:
 Ther helpeth nought, all goth that ilke wey; 3035
 Than may I sayn that alle thing mote dey.

¶. 3019. *Lo the oke*] So in *The Thestida*;

Lo querci, che anno sì lungo nutrimento
 E tanta vita quanto noi vedemo,
 Anno pur alcun tempo finimento.
 Le due pietre ancor, &c.

Nij

What maketh this but Jupiter the King,
 The which is prince and cause of alle thing,
 Converting alle unto his propre wille,
 From which it is derived, soth to telle? 3040
 And here-againes no creature on live
 Of no degree availleth for to strive.
 Than is it wisdom, as it thinketh me,
 To maken vertue of necessite,
 And take it wel that we may not eschewe, 3045
 And namely that to us all is dewe;
 And whofo grutcheth ought he doth folie,
 And rebel is to him that all may gie.
 And certainly a man hath most honour
 To dien in his excellence and flour, 3050
 Whan he is siker of his goode name;
 Than hath he don his frend ne him no shame;
 And glader ought his frend ben of his deth,
 Whan with honour is yolden up his breth,
 Than whan his name appalled is for age, 3055
 For all foryetten is his vassallage:
 Than is it best, as for a worthy fame,
 To dien whan a man is best of name.
 The contrary of all this is wilfulnesse.
 Why grutchen we? why have we hevinesse, 3060

v. 3043. *Than is it wisdom*] From *The Theseida*:

E pero fare de la necessitate
 Virtu, quando bisogna, e sapientia,
 E il contrario e chiara vanitate.

v. 3056. *his vassallage*] Valour, prowess. *Froissart*, v. i. c.
 271, "à grand honneur et vassallage." See *Du Cange*, in v.
Vassaticum.

That
 Depa
 Out o
 Why
 Of his
 Can h
 That
 And y
 Wh
 But af
 And th
 And e
 I rede
 O parf
 And lo
 Ther v
 Siste
 With a
 That g
 That se
 And ev
 That y
 And ta
 Lene m
 Let
 He is a
 v. 30
 the prea
 "nurs,"
 reign,

That good Arcite, of chivalry the flour,
Departed is, with dutee and honour,
Out of this foule prifon of this lif?

3040 Why grutchen here his cofin and his wif
Of his welfare, that loven him so wel? 3065

Can he hem thank? nay, God wot, never a del,
That both his foule and eke hemself offend,
And yet they mow hir iuftes not amend.

3045 What may I conclude of this longe serie,
But after forwe I rede us to be merie, 3070

And thanken Jupiter of all his grace,
And er that we departen from this place,
I rede that we make of forwes two

3050 O parfit joye lafting evermo:
And loketh now wher moft forwe is herein, 3075
Ther wol I firfte amenden and begin.

Sifter, (quod he) this is my full affent,
With all th' avis here of my parlement,
3055 That gentil Palamon, your owen knight,
That serveth you with will, and herte, and might,
And ever hath don fin ye firft him knew, 3081

That ye fhall of your grace upon him rew,
And taken him for hufbond and for lord:
3060 Lene me your hand, for this is oure accord.

Let fee now of your womanly pitee; 3085
He is a kinges brothers sone pardee,

¶. 3078. *With all th' avis*] So the statute 5 H. IV. is laid in
the preamble to be made—"de l'avis et assent des Seig-
neurs," &c. The same form is used in most of the acts of that
reign,

And though he were a poure bachelere,
 Sin he hath served you so many a yere,
 And had for you so gret adversite,
 It moſte ben conſidered, levethe me,
 For gentil mercy oweth to paſſen right.

3090

Than ſayd he thus to Palamon the Knight;
 I trow ther nedeth litel ſermoning
 To maken you aſſenten to this thing.
 Cometh ner, and take your lady by the hond.

3095

Between hem was made anon the bond
 That highte Matrimoine or Mariage,
 By all the conſeil of the baronage;
 And thus with alle bliſſe and melodie
 Hath Palamon ywedded Emelie;

3100

And God, that all this wide world hath wrought,
 Send him his love that hath it dere ybought.

For now is Palamon in alle wele,
 Living in bliſſe, in richeſſe, and in hele,

And Emelie him loveth ſo tendrely,
 And he hire ſerveth all ſo gentilly,

3105

That never was ther no word hem betwene
 Of jalouſie, ne of non other tene.

Thus endeth Palamon and Emelie,
 And God ſave all this fayre compaignie.

3110

¶ 3091. *oweth*] By writing this word ſo (according to former miſ.) we preſerve a proper diſtinction between *oweth*, the third perſon ſing. of the preſent tenſe, and *ought*, which was formerly only uſed in the paſt tenſe.

¶ 3109. *Thus endeth Palamon*] Before I quit this Tale I will juſt take notice that the ſame ſubject has been treated twice

W

In a

That

And

And

Our

This

Let ſ

For t

Now

Somv

Th

French

the on

to have

des

Vi

Fu

Eo

Ou

Le

The ot

du Ma

Secund

written

inter

Franco

ſerved

M. de

our Ch

THE MILLERES PROLOGUE.

3098 **W**HAN that the Knight had thus his Tale told,
 In all the compaignie n'as ther yong ne old
 That he ne said it was a noble storie,
 And worthy to be drawen to memorie,
 And namely the gentiles everich on. 3115
 Our Hoste lough and swore, So mote I gon
 This goth aright; unboked is the male;
 Let see now who shal tel another Tale,
 For trewely this game is wel begonne:
 Now telleth ye sire Monk, if that ye conne, 3120
 Somwhat to quiten with the Knightes Tale.
 The Miller, that for-dronken was all pale,

French verse, many years since Chaucer's time, by two ladies;
 the one, Anne de Graville, is said by Du Verdier [*Bibl.* p. 42.]
 to have translated "de viell langage et prose Le beau Romant
 "des deux amants Palamon et Arcite." It began thus;

3109 Victorieux en armes et amours
 Fut Theseus, apres que plusieurs jours
 Eut sejourne en l'Amazone terre,
 Ou Cupido et Mars lay firent guerre,
 Les quels vainquit et Hypolite aussi—

3110 The other, Jeanne de la Fontaine, is mentioned by La Croix
 du Maine; and it was most probably her poem that Johannes
 Secundus has celebrated, l. iii. eleg. xv, as he appears to have
 written her epitaph and a *nænia* upon her death. *F. Lib. Funer.*
 —*inter Opp. Secundi.*—In the new edit. of *Les Bibliothèques*
Francoises the poem of Anne de Graville is said to be still pre-
 served in the royal library at Paris; and I find from a note of
 M. de la Monnoye in that edit. that he was well apprized of
 our Chaucer's having borrowed this Tale from 'The Theseida.

And though he were a poure bachelere,
 Sin he hath served you so many a yere,
 And had for you so gret adverfite,
 It mofte ben confidered, levethe me, 3090
 For gentil mercy oweth to paffen right.

Than fayd he thus to Palamon the Knight;
 I trow ther nedeth litel sermoning
 To maken you assenten to this thing.
 Cometh ner, and take your lady by the hond. 3095

Betwixen hem was makid anon the bond
 That highte Matrimoine or Mariage,
 By all the conseil of the baronage;
 And thus with alle blisse and melodie
 Hath Palamon ywedded Emelie; 3100
 And God, that all this wide world hath wrought,
 Send him his love that hath it dere ybought.
 For now is Palamon in alle wele,
 Living in blisse, in richesfe, and in hele,
 And Emelie him loveth so tendrely, 3105
 And he hire serveth all so gentilly,
 That never was ther no word hem betwene
 Of jaloufie, ne of non other tene.

Thus endeth Palamon and Emelie,
 And God save all this fayre compaignie. 3110

ψ. 3091. *oweth*] By writing this word so (according to some mss.) we preserve a proper distinction between *oweth*, the third person sing. of the present tense, and *ought*, which was formerly only used in the past tense.

ψ. 3109. *Thus endeth Palamon*] Before I quit this Tale I will just take notice that the same subject has been treated twice in

W
 In all
 That
 And v
 And
 Our
 This
 Let fe
 For tr
 Now
 Somw
 Th
 French
 the on
 to have
 " des d
 Vid
 Fut
 Eul
 Ou
 Les
 The ot
 du Ma
 Second
 written
 —inter
 Franco
 served
 M. de
 our Ch

THE MILLERES PROLOGUE.

WHAN that the Knight had thus his Tale told,
 In all the compaignie n'as ther yong ne old
 That he ne said it was a noble storie,
 And worthy to be drawn to memorie,
 And namely the gentiles everich on. 3115
 Our Hoste lough and swore, So mote I gon
 This goth aright; unbokeled is the male;
 Let see now who shal tel another Tale,
 For trewely this game is wel begonne:
 Now telleth ye sire Monk, if that ye conne, 3120
 Somwhat to quiten with the Knightes Tale.

The Miller, that for-dronken was all pale,

French verse, many years since Chaucer's time, by two ladies;
 the one, Anne de Graville, is said by Du Verdier [*Bibl.* p. 42,]
 to have translated "de viell langage et prose Le beau Romant
 "des deux amants Palamon et Arcita." It began thus;

Victorieux en armes et amours
 Fut Theseus, après que plusieurs jours
 Eut sejourne en l'Amazone terre,
 Ou Cupido et Mars lay firent guerre,
 Les quels vainquit et Hypolite ausi—

The other, Jeanne de la Fontaine, is mentioned by La Croix
 du Maine; and it was most probably her poem that Johannes
 Secundus has celebrated, l. iii. eleg. xv, as he appears to have
 written her epitaph and a *nænia* upon her death. *V. Lib. Funer.*
 —*inter Opp. Secund.*—In the new edit. of *Les Bibliothèques*
Francoises the poem of Anne de Graville is said to be still pre-
 served in the royal library at Paris; and I find from a note of
 M. de la Monnoye in that edit. that he was well apprized of
 our Chaucer's having borrowed this Tale from The Theſeida.

So that unnethes upon his hors he sat,
 He n'old avalen neither hood ne hat,
 Ne abiden no man for his curtesie,
 But in Pilates vois he gan to crie,
 And swore by armes, and by blood, and bones,
 I can a noble Tale for the nones,
 With which I wol now quite the Knightes Tale.

3125

Our Hoste saw that he was dronken of ale, 3130
 And sayd, Abide, Robin, my leve brother,
 Som better man shall tell us first another;
 Abide, and let us werken thriftily.

By Goddes soule (quod he) that wol not I,
 For I wol speke, or elles go my way.

3135

Our Hoste answerd, Tell on a devil way;
 Thou art a fool; thy wit is overcome.

Now herkeneth, quod the Miller, all and some;
 But first I make a protestatioun

That I am dronke, I know it by my soun,

3140

And therefore if that I misspeke or say

Wite it the ale of Southwerk I you pray;

For I wol tell a legend and a lif

Both of a carpenter and of his wif,

How that a clerk hath set the wrightes cappe. 3145

The Reve answerd and saide, Stint thy clappe;

Let be thy lewed dronken harlotrie.

It is a sinne and eke a gret folie

¶ 3126. in *Pilates vois*] In such a voice as Pilate was used to speak with in the mysteries. Pilate being an odious character was probably represented as speaking with a harsh disagreeable voice.

To
 And
 Thou
 Th
 And f
 Who l
 But I
 Ther b
 Why a
 I have
 Yet n'o
 Taken
 As dem
 I wol b
 An hus
 Of God
 So he n
 Of the r
 What
 He n'ol
 But told
 Me thin
 And the
 For God
 v. 3156
 many mll
 the text;
 And
 That
 v. 3172
 2304, as k

To apeiren any man, or him defame,
 And eke to bringen wives in swiche a name; 3150
 Thou mayst ynough of other thinges sain.

This dronken Miller spake ful sone again,
 And sayde, Leve brother Osewold,
 Who hath no wif he is no cokewold;
 But I say not therfore that thou art on; 3155
 Ther ben ful goode wives many on.

Why art thou angry with my Tale now?
 I have a wif parde as wel as thou,
 Yet n'olde I for the oxen in my plough
 Taken upon me more than ynough 3160

As demen of myself that I am on;
 I wol beleven wel that I am non.
 An husbond shuld not ben inquisitif
 Of Goddes privite ne of his wif:
 So he may finden Goddes foison there 3165
 Of the remenant nedeth not to enquire.

What shuld I more say, but this Millere
 He n'olde his wordes for no man forbere,
 But told his cherles Tale in his manere,
 Me thinketh that I shal reherse it here; 3170
 And therfore every gentil wight I pray,
 For Goddes love, as deme not that I say

v. 3156.] After this verse the two following are found in so many mss. that perhaps they ought to have been inserted in the text;

And ever a thousand good ageins on badde,
 That knoweit thou wel but if thou be madde.

v. 3172. *as deme not*] This phrase has occurred before, ver. 2304, *as kepe me*; ver. 2319, *as sende*. I once thought that

Of evil entent, but that I mote reherse
 Hir Tales alle, al be they better or werse,
 Or elles falsen som of my matere ; 3175
 And therfore who so list it not to here
 Turne over the leef, and chese another Tale,
 For he shal find ynow bothe gret and smale,
 Of storial thing that toucheth gentilleffe,
 And eke moralite and holinesse. 3180
 Blameth not me if that ye chese amis ;
 The Miller is a cherl, ye know wel this,
 So was the Reve, (and many other mo)
 And harlotrie they tolden bothe two.
 Aviseth you now, and put me out of blame ; 3185
 And eke men shuld not make ernest of game.

THE MILLERES TALE.

WHILOM ther was dwelling in Oxenforde
 A riche gnos, that gestes helde to borde,

as in these cases was used elliptically for *do so much as* ; but then the following verb must have been in the infinitive mood, whereas it is often in the imperative. See ver. 5773, *as* taketh ; ver. 6631, *as* doth ; ver. 13352, *as* beth. I am therefore rather inclined to understand it in the sense of *so*, according to its original etymology. *As* is an abbreviation of *als*, and that of *al swa* ; *sic omnino*. See ver. 5481, 5778, 7007.

The Milleres Tale] Nicholas, a scholar of Oxford, practiseth with Alison, the carpenter's wife of Osney, to deceive her husband, but in the end is rewarded accordingly. This is one of those Tales that Lydgate (in his Prologue to *The Story of the Siege of Thebes*) says are of ribauldrie,

To makin laughtir in the company,

And o
 With
 Had le
 Was tu
 And co
 To der
 If that
 Whan
 Or if m
 Of ever
 This
 Of der
 And th
 And lik
 A chan
 Alone,
 Ful feti
 And he
 Of licor
 His alm
 His astr
 His aug
 So, reade
 as you thi
 v. 319
 common
 —A
 And
 v. 3210
 the Arab

And of his craft he was a carpenter.
 With him ther was dwelling a poure scoler, 3190
 Had lerned art, but all his fantasie
 Was turned for to lerne astrologie,
 And coude a certain of conclusions
 To demen by interrogations,
 If that men asked him in certain houres 3195
 Whan that men shulde have dought or elles shoures;
 Or if men asked him what shulde falle
 Of every thing, I may not reken alle.

This clerk was cleped Hendy Nicholas;
 Of derne love he coude and of solas; 3200
 And therto he was flie and ful prive,
 And like a maiden meke for to se.
 A chambre had he in that hostelrie
 Alone, withouten any compaignie,
 Ful fetisfly ydight with herbes fote, 3205
 And he himself was swete as is the rote
 Of licoris, or any fetewale.

His almageste, and bokes gret and smale,
 His astrelabre, longing for his art,
 His augrim stones, layen faire apart 3210

So, reader, you know what you are to expect; read or forbear
 as you think fitting. *Urry*.

¶ 3199. *Hendy Nicholas*] *Hendy* or *Hende*, (as it was more
 commonly written) signified courteous: so ver. 6868;

—A fire, ye shuld ben *bende*
 And curteis, as a man of youre estat.

¶ 3210. *augrim stones*] *Augrim* is a corruption of *algorithm*,
 the Arabian term for numeration. *Augrim stones* therefore

On shelves couched at his beddes hed,
 His presse ycovered with a falding red;
 And all above ther lay a gay sautrie,
 On which he made on nightes melodie
 So swetely, that all the chambre rong,
 And *Angelus ad Virginem* he song;
 And after that he song the kinges note:
 Ful often blessed was his mery throte,
 And thus this swete clerk his time spent
 After his frendes finding and his rent.

This carpenter had wedded new a wif
 Which that he loved more than his lif:
 Of eightene yere she was I gesse of age.
 Jalous he was, and held hire narwe in cage,
 For she was wild and yonge, and he was old,
 And demed himself belike a cokewold.
 He knew not Caton, for his wit was rude,
 That bade a man shulde wedde his similitude;

were the pebbles or counters which were anciently used in meration.

¶. 3217. *the kinges note*] What this note or tune was I must leave to be explained by the musical antiquaries, *Angelus ad Virginem*, I suppose, was Ave Maria, &c.

¶. 3223. *Of eightene yere*] The words—*I gesse*—are not in the mss. Ms. A. reads *seventene*, which perhaps may be right if *seventene* be pronounced as of four syllables. Ask. 1 and would remove all difficulties, by reading *Of eightene yere* the woman was of age.

¶. 3227. *He knew not Caton*] The calling of this author *Caton* shews that he was more studied in French than in Latin.

Men shaulden wedden after hir estate,
 For youthe and elde is often at debate; 3230
 But sithen he was fallen in the snare
 He most endure (as other folk) his care.

3215 Payre was this yonge wif, and therwithal
 As any wesel hire body gent and smal.
 A seint she wered, barred all of silk, 3235
 A barme-cloth eke as white as morwe milk
 Upon hire lendes, ful of many a gore;
 3220 White was hire smok, and brouded all before
 And eke behind on hire colere aboute
 Of cole-black silk within and eke withoute: 3240
 The tapes of hire white volupere
 Were of the same suit of hire colere;

See below, ver. 9251, 14946, 16155. Who he was or of what age is uncertain; but his authority four or five hundred years ago seems to have been as great as if he had really been the famous Censor of Rome. However, the maxim here alluded to is not properly one of Cato's; but I find it in a kind of Supplement to The Moral Distichs entitled *Facetus, int. Auctores edo morales. Lugd. 1538, cap. iii.*

Duc tibi prole parem sponsam moresque venustam.

Si cum pace velis vitam deducere justam.

The same treatise, or at least one with the same beginning, and on the same subject, is mentioned in the *Cat. ms. Coll. Trin. Dublin, n. 275*, under the title of *Urbanus*. It is there attributed to Daniel Ecclesiensis (Church) who lived about the year 1180. See *Bayle, Cent. iii. 17*, and *Fabric. Bib. Med. Æt. in v. 3237. many a gore*] This word is used again in ver. 13719. I do not understand it in either place.

Volume II.

O

Hire filler brode of silk, and set full hye;
 And likerly she had a likerous eye:
 Ful smal y pulled were hire browes two, 3245
 And they were bent, and black as any flo:
 She was wel more blisful for to see
 Than is the newe perienete tree,
 And softer than the wolle is of a wether.

And by hire girdel heng a purse of lether 3250
 Tasseled with silk and perled with latoun.
 In all this world to seken up and down
 Ther n'is no man so wise that coude thenche
 So gay a popelot or swiche a wenche.
 Ful brighter was the shining of hire hewe 3255
 Than in the Tour the noble yorged newe;
 But of hire song, it was as loud and yerne
 As any swalow sitting on a berne.
 Therto she coude skip and make a game
 As any kid or calf folowing his dame. 3260

ψ. 3247. *blisful for to see*] The better mss. read—*on to see*—which I believe is right. See *Lydg. Troy.* b. iii. ch. xxii.;

His brother Troylus, so goodly *on to see*—
 and *Gower, Conf. Amant.* fol. 17, b.;

Tho was she fouler unto [*r. on, to*] *se.*

ψ. 3248. *the newe perienete tree*] Some of the mss. read *perjonette*, as if the word were derived from the Ital. *pero giocanetto*, rather than from the Fr. *poire* or *pere jeunette*. In either case it signifies a young pear.

ψ. 3251. *perled with latoun*] That is, I believe, ornamented with latoun in the shape of pearls. It is probable that some very elegant purses were embroidered with real pearls.

ψ. 3254. *So gay a popelot*] This word may either be considered as a diminutive from *poupée*, a puppet, or as a corruption of *popillot*, a young butterfly.

Hire mouth was swete as braket or the meth,
Or hord of apples laid in hay or heth.

3245 Wining she was as is a joly colt,
Long as a mast, and upright as a bolt.

A broche she bare upon hire low colere, 3265
As brode as is the bosse of a bokelere.

Hire shoon were laced on hire legges hie;

3250 She was a primerole, a piggesnie,

For any lord to ligger in his bedde,

Or yet for any good yeman to wedde. 3270

Now fire, and eft fire, so befell the cas,

That on a day this Hendy Nicholas

3255 Fel with this yonge wif to rage and pleye,

While that hire husbond was at Oseney,

As clerkes ben ful subtil and ful queint, 3275

And prively he caught hire by the queint,

And sayde, Ywis but if I have my will

3260 For derne love of thee, lemman, I spill;

And helde hire faste by the hanche bones,

And sayde, Lemman, love me wel at ones, 3280

Or I wol dien, al so God me save.

And she sprong as a colt doth in the trave;

¶ 3268. *a primerole*] Old Fr. for a primrose. It is used by Gower, *Conf. Amant.* fol. 148. — *A piggesnie*. The Romans used *oculus* as a term of endearment, and perhaps *piggesnie*, in vulgar language, only means *ocellus*, the eyes of that animal being remarkably small. The word occurs again in *The Remedie of Love*, ver. 257, though I do not believe that to be a work of Chaucer.

And with hire hed she writhed faste away,
 And sayde, I wol not kisse thee by my fay.
 Why, let be, (quod she) let be, Nicholas, 3285
 Or I wol crie out Harow and Alas!
 Do way your hondes for your curtesie.

This Nicholas gan mercy for to crie,
 And spake so faire, and profered him so fast,
 That she hire love him granted at the last, 3290
 And swore hire oth by Seint Thomas of Kent,
 That she wold ben at his commandement
 Whan that she may hire leiser wel espie.
 Myn husbond is so ful of jalousie
 That but ye waiten wel and be prive 3295
 I wot right wel I n'am but ded, quod she :
 Ye mosten be ful derne as in this cas.

Nay, therof care you not, quod Nicholas :
 A clerk hath litherly beset his while
 But if he coude a carpenter begile. 3300
 And thus they were accorded and ysworne
 To waite a time, as I have said beforne.

¶. 3286. *Harow*] It would much exceed the limits of these Notes to recite the several opinions concerning the original of this word. The curious reader may consult *Du Cange*, in v. and *Hickes*, *Gr. Fr. Theat.* p. 96. I rather believe it to have been derived from *bar*, *altus*, and *op*, *clamor*, two Islandick words, which were probably once common to all the Scandinavian nations. See *Gudmund. Andr. Lex. Island.* by *Resenius*. *Hafn.* 1683. In support of this opinion it may be observed that the very word *bareop* or *barop*, was used by some of the inhabitants of the Low-countries in the same sense in which *Harow* was by the Normans. *Du Cange*, in v. *Huroep*.

Whan Nicholas had don thus every del,
 And thacked hire about the lendes wel,
 3285 He kissed hire swete, and taketh his sautrie, 3305
 And plaieth fast, and maketh melodie.

Than fell it thus, that to the parish cherche
 (Of Cristes owen werkes for to werche)
 This good wif went upon a holy day;
 3290 Hire forehed shone as bright as any day, 3310
 So was it washen whan she lete hire werk.

Now was ther of that chirche a parish clerk
 The which that was ycleped Absolon.
 Crulle was his here, and as the gold it shon,
 3295 And strouted as a fanne large and brode; 3315
 Ful sleight and even lay his joly shode:
 His rode was red, his eyen grey as goos,
 With Poules windowes corven on his shoos:
 In hosen red he went ful fetisly:
 3300 Yclad he was ful smal and proprely 3320
 All in a kirtel of a light waget;
 Ful faire and thicke ben the pointes set;

¶ 3308. *Of Cristes*] *Of* is added from conjecture only.

¶ 3318. *With Poules windowes*] Perhaps this means that his shoes were cut in squares, like panes of glass. Bayle mentions *fenestratos calceos* as making part of the habit of the Franciscans. *Cent.* iv. 27 and 91. They also occur in the Cistercian statutes an. 1529, and the monks are forbidden to wear them. *Du Cange*, in v. *Calcei Fenestrati*.

¶ 3321. *of a light waget*] Or *watchet*. Skinner explains *watchet* to mean a colour a whitish blue; but in this place it seems rather to mean some kind of cloth, denominated per-

And therupon he had a gay surplise,
As white as is the blosme upon the rise.

A mery child he was, so God me save;
Wel coud he leten blod, and clippe and shave,
And make a chartre of lond and a quitance :
In twenty manere coud he trip and dance,
(After the scole of Oxenforde tho)

And with his legges casten to and fro ;
And playen songes on a smal ribible ;
Therto he song somtime a loud quible :
And as wel coud he play on a giterne :
In all the toun n'as brewhous ne taverne
That he ne visited with his solas,
Ther as that any gaillard tapstere was ;
But soth to say he was somdel squaimous
Of farting, and of speche dangerous.

This Absolon, that joly was and gay,
Goth with a censer on the holy day,

haps from the town of Watchet in Somersetshire. Instead of *light* some mss. read *fin*, and ms. *A. whit*. This last epithet would be quite inconsistent with Skinner's explanation.

¶. 3329. *the scole of Oxenforde*] The school of Oxford seems to have been in much the same estimation for its dancing as that of Stratford for its French : see before, ver. 125. *Oxenforde* is a quadrisyllable; *Oxnaforde*, Sax.

¶. 3336. *tapstere*] A female keeper of a tap or tavern. See n. on ver. 2019, and the *Prol.* to the Continuation of the *C. T.* ed. *Urr.* p. 594.

¶. 3337. *squaimous*] Squeamish; but I know not how to make that sense agree with what follows. Robert of Brunne [in his translation of *Manuel des Pechees*, ms. *Bod.* 2078, fol. 46.] writes this word *esquaimous*, which is nearer to its original, *exquamiare*, a corruption of *excambiare*.

Censur
And m
And n
To lok
She wa
I dare
And he
This
Hath i
That o
For cu
The
And A
For par
And fo
Til he
A litel
And d
That v
He sing
Now, c
pray
¶. 33
was /hu
some of
places, v
¶. 336
meant,
will rhy
upon th

3334 Censuring the wives of the parish faste,
 And many a lovely loke he on hem caste,
 And namely on this carpenteres wif;
 To loke on hire him thought a mery lif:
 She was so propre, and swete, and likerous, 3345
 I dare wel sain if she had ben a mous
 And he a cat he wolde hire hente anon.

3336 This parish clerk, this joly Absolon,
 Hath in his herte swiche a love longing,
 That of no wif toke he non offering; 3350
 For curtesie, he sayd, he n'olde non.

3337 The moone at night ful clere and brighte shon,
 And Absolon his giterne hath ytake,
 For paramours he thoughte for to wake;
 And forth he goth jolif and amorous, 3355
 Til he came to the carpenteres hous,
 A litel after the cockes had ycrow,
 And dressed him up by a shot window
 That was upon the carpenteres wal.
 He singeth in his vois gentil and final, 3360
 Now, dere Lady—if thy wille be,
 I pray you that ye—wol rewe on me;

¶. 3358. *a shot window*] That is, I suppose, a window that was *shot*. It might perhaps be better to write this word (with some of the mss.) *shet* or *shette*, as Chaucer does in other places, ver. 16605, 16610. Ms. *A.* reads *shop*, and *HA.* *short*.

¶. 3361, 2.] These two lines, containing Absolon's song, were meant, I apprehend, to be broken into four short verses, which will rhyme together very harmoniously if the accent be laid upon the last of *lady*, as it often is in such compositions.

Ful wel accordant to his giterning.

This carpenter awoke, and herd him sing,
And spake unto his wif, and said anon, 336g
What, Alifon! heres thou not Absolon,
That chanteth thus under our boures wal?
And she answerd hire husbond therwithal,
Yes, God wot, John, I here him every del. 336g

This passeth forth; what wol ye bet than wel?
Fro day to day this joly Absolon
So loveth hire that him is wo-begon:
He waketh all the night, and all the day
He kembeth his lockes brode, and made him gay;
He woeth hire by menes and brocage, 337g
And swore he wolde ben hire owen page:
He singeth brokking as a nightingale;
He sent her pinnes, methe, and spiced ale,
And wafres piping hot out of the glede;
And for she was of toun he profered mede; 338g
For som folk wol be wonnen for richeffe,
And som for strokes, and som with gentilleffe.

Somtime to shew his lightnesse and maistrie
He plaieth Herode on a skaffold hie.
But what availeth him as in this cas? 338g
So loveth she this Hendy Nicholas,

v. 3382. *And som for strokes*] In the margin of ms. C. 1 is the following note, "Ovid, *Idibus agrestis*," &c.

v. 3384. *He plaieth Herode*] This is much in character. The parish-clerks had always a principal share in the representation of mysteries. See the Pref. to Doddsley's *Old Plays*, p. 12.

That Absolon may blow the buckes horne;
 He ne had for his labour but a scorne:
 And thus she maketh Absolon hire ape,
 And all his ernest tourneth to a jape. 3390
 Ful soth is this proverbe, it is no lie;
 Men say right thus alway, The neighe flie
 Maketh oft time the fer leef to be lothe:
 For though that Absolon be wood or wrothe,
 Because that he fer was from hire sight, 3395
 This neighe Nicholas stood in his light.

Now bere thee wel, thou Hendy Nicholas,
 For Absolon may waile and sing alas.

And so befell that on a Saturday
 This carpenter was gon to Ofenay, 3400
 And Hendy Nicholas and Alifon
 Accorded ben to this conclusion,
 That Nicholas shal shapen him a wile
 This sely jealous husbond to begile;
 And if so were the game went aright 3405
 She shuld slepe in his armes alle night,
 For this was hire desire and his also.

And right anon, withouten wordes mo,
 This Nicholas no lenger wolde tarie,
 But doth ful soft unto his chambre carie 3410
 Both mete and drinke for a day or twey.

And to hire husbond bad hire for to sey,

¶ 3392. *the neighe flie*] Gower has this proverb, *Conf. Am.*
 iii. f. 58;

An olde sawe is, who that is *flygh*
 In place wher he may be *nyghe*,
 He maketh the *ferre leef loth*.

If that he axed after Nicholas,
 She shulde say she n'iste not wher he was;
 Of all the day she saw him not with eye; 3415
 She trowed he was in som maladie,
 For for no crie hire maiden cond him calle
 He n'olde answer for nothing that might falle.

Thus passeth forth all thilke Saturday,
 That Nicholas still in his chambre lay, 3420
 And ete, and slept, and dide what him list,
 Til Sondag that the sonne goth to rest.

This sely carpenter hath gret mervaille
 Of Nicholas, or what thing might him aile,
 And said, I am adrad by Seint Thomas 3425
 It stondeth not aright with Nicholas;
 God shilde that he died sodenly;
 This world is now ful tikel likerly :
 I saw to-day a corps yborne to cherche
 That now on Monday last I saw him werche. 3430

Go up (quod he unto his knave) anon,
 Clepe at his dore, or knocke with a ston;
 Loke how it is, and tell me boldely.

This knave goth him up ful sturdely,
 And at the chambre dore while that he stood 3435
 He cried and knocked as that he were wood;
 What? how? what do ye, Maister Nicholay?
 How may ye slepen all the longe day?
 But all for nought, he herde not a word.
 An hole he fond ful low upon the bord, 3440

Ther a
 And a
 And a
 Thi
 As he
 Ade
 In wha
 Thi
 And fa
 A man
 This m
 In som
 I thoug
 Men f
 Ya, bl
 That n
 So ferd
 He wa

v. 34
 French
 tained f
 gender.
 Seint, v
 e is ofte
 10292
 the sam
 10742.
 voke St
 ory at C
 v. 34
 the sam
 but our
 N. 36.
 "Milent

Ther as the cat was wont in for to crepe,
 And at that hole he loked in ful depe,
 And at the last he had of him a fight.

This Nicholas fat ever gaping upright,
 As he had kyked on the newe mone. 3445

Adoun he goth, and telleth his maister sone
 In what array he saw this ilke man.

This carpenter to blissen him began,
 And said, Now helpe us Seinte Fridefwide!
 A man wote litel what shal him betide. 3450

This man is fallen with his astronomie
 In som woodnesse or in som agonie.

I thought ay wel how that it shulde be;
 Men shulde not knowe of Goddes privetee.
 Ya, blessed be alway a lewed man, 3455

That nought but only his beleve can.
 So ferd another clerk with astronomie;
 He walked in the felde for to prie

¶ 3449. *Seinte Fridefwide*] *Saint* is one of the very few French adjectives which, after their naturalization here, retained for a considerable time, I apprehend, a distinction of gender. See the *Essay*, &c. p. 124.---Chaucer always writes it *Seinte*, when he uses it in the feminine gender, and the final *e* is often to be pronounced, as in this place. See ver. 7186, 10292, *Seinte Marie*-----ver. 7406, 7701, *Seinte Charitee*. Of the same form are *excellente*, ver. 10459, and *peregrine*, ver. 10742.—There is great propriety in making the carpenter invoke St. Fridefwide, who was patroness of a considerable priory at Oxford, and in high estimation there.

¶ 3457. *another clerk*] He alludes to a story which is told of the famous Thales by Plato in his *Theætetus*, p. 127, ed. Fic. but our Author probably read it in the *Cento Novelle Antiche*, N. 36. It is there entitled “D’uno Strologo ch’ ebbe nome “Milentius, che fu ripreso da una donna.”

Upon the sterres, what ther shuld befallē,
 Til he was in a marlepit yfalle. 3460
 He saw not that. But yet by Seint Thomas
 Me reweth sore of Hendy Nicholas:
 He shal be rated of his studying,
 If that I may, by Jesus, heaven king.

Get me a staf, that I may underspore 3465
 While that thou, Robin, hevest of the dore:
 He shal out of his studying as I gesse.
 And to the chambre dore he gan him dresse.
 His knave was a strong carl for the nones,
 And by the hafpe he haf it of at ones: 3470
 Into the flore the dore fell anon.

This Nicholas sat ay as stille as ston,
 And ever he gaped upward into the cire.

This carpenter wend he were in despeire,
 And hent him by the shulders mightily, 3475
 And shoke him hard, and cried spitously;
 What, Nicholas? what, how man? loke adoun;
 Awake, and thinke on Cristes passioun.
 I crouche thee from elves and from wightes.
 Therwith the nightspel said he anon rightes 3480

¶ 3479. *wightes*] Witches; in the Teutonick *wite-vrouwe* but whether they were so called from their wisdom or from their being supposed to be clothed in white is not clear. A widow, in that language, is called a *wit-vrouwe*, from the latter circumstance. *Kilian* in v. See *Keysser's Dissertation de Malignis Fatidicis*, in which, with a great deal of learning and probability, he has traced the popular notions of witches and witchcraft in the northern parts of Europe from a very early period. The faculty of floating upon the water, so as not to

On foure halves of the hous aboute
 And on the threfwold of the dore withoute:
 Jesu Crist and Seint Benedight
 Blisse this hous from every wicked wight,
 Fro the nightes mare, the wite Pater-noster! 3485
 Wher woneft thou Seint Peters suster?

And at the last this Hendy Nicholas
 Gan for to siken fore, and said, Alas!
 Shal all the world be lost estfones now?

This carpenter answered, What saiest thou? 3490

capable of being drowned, is ascribed by Pliny to a race of male-witches in Pontus. *Nat. Hist.* l. vii. c. 2, "Non posse mergi, ne quidem vestibibus degravatos."

v. 3480. *the nightspel*] The charm which follows, ver. 3483—6, is so lamely represented in all the mss. that I have left it as I found it in the common editions. It might perhaps be a little improved by reading it thus;

Jesu Crist and Seint Benedight
 Blisse this hous from every wight;
 Fro the nightes mare, Pater-noster!
 Wher woneft thou Seint Peters suster?

In ver. 2 *wicked* may be left out upon the authority of ms. A. and others. It is certainly an unnecessary epithet.—Ver. 3, *Pater-noster* was often repeated in the middle as well as at the end of charms.—Ver. 4, instead of *woneft* some copies read *wendeft*. I do not understand how the nightmare came to be allied to St. Peter.—To say the truth I suspect this charm to be an interpolation. We have a nightspel of another form in *Gervaf. Tilber. Otia Imper.* l. iii. c. 93. See also *The Decameron*, d. vii. n. 1;

Fantasma, Fantasma,
 Che di notte vai,
 A coda ritta ci venisti,
 A coda ritta te n'andrai, &c.

Concerning the nightmare see *Keyser, Antiq. Septent.* p. 497.

Volume II.

P

What? thinke on God, as we do, men that swinke.

This Nicholas answered, Fetch me a drinke;
And after wol I speke in privetee
Of certain thing that toucheth thee and me :
I wol tell it non other man certain.

3495

This carpenter goth down and cometh again,
And brought of mighty ale a large quart;
And whan that eche of hem had dronken his part,
This Nicholas his dore faste shette,
And doun the carpenter by him he sette,
And saide, John, min hoste lese and dere,
Thou shalt upon thy trouthe swere me here
That to no wight thou shalt my conseil wrey,
For it is Cristes conseil that I say,

3500

And if thou tell it man thou art forlore;
For this vengeance thou shalt have therfore,
That if thou wreye me thou shalt be wood.

3505

Nay, Crist forbede it for his holy blood,
Quod tho this sely man : I am no labbe,
Ne though I say it I n'am not lese to gabbe.
Say what thou wolt, I shal it never telle
To child ne wif, by him that harwed helle.

3510

v. 3509. *no labbe*] No blab; *labben*, Holl. *klappen*, Belg. *klappen*, Kilian.

v. 3512. *harwed helle*] *Harried*, Sax. *harrased*, subdued. Our ancestors were very fond of a story of Christ's exploits in his *descensus ad inferos*, which they called *The Harrowing of Helle*. They took it, with several others of the same stamp, from the gospel of Nicodemus. *Fabr. Cod. Apoc. N. T.* There is a poem upon this subject in *ms. Bod. 1687*;

Hou Jese Crist herowed helle
Of harde gettes ich wille telle.

N
I ha
As I
Tha
Shal
That
This
Shal
Thus
Th
And
For
And
Wh
If thou
Thou
For th
Werke
And if
Under
Yet sha
Hast th
Whan t
That al
And in th
pany of c
descensus
You co
In pag
See also P
v. 3526

Now, John, (quod Nicholas) i wol not lie,
 I have yfounde in min astrologie,
 As I have loked in the moone bright, 3515
 That now on Monday next, at quarter night,
 Shal fall a rain, and that so wild and wood,
 That half so gret was never Noes flood:
 This world (he said) in lesse than in an houre
 Shal all be dreint, so hidous is the shoure: 3520
 Thus shal mankinde drenche and lese hir lif.

This carpenter answerd, Alas my wif!
 And shal she drenche? alas min Alisoun!
 For sorwe of this he fell almost adoun,
 And said, Is ther no remedy in this cas? 3525

Why yes, for God, quod Hendy Nicholas;
 If thou wolt werken after lore and rede,
 Thou maist not werken after thin owen hede;
 For thus faith Salomon, that was ful trewe,
 Werke all by conseil, and thou shalt not rewe. 3530

And if thou werken wolt by good conseil
 Undertake, withouten mast or seyl,
 Yet shal I saven hire, and thee and me.
 Hast thou not herd how saved was Noe,
 Whan that our Lord had warned him beforne, 3535
 That al the world with water shuld be lorne?

And in the Chester Whitfun-Playes, ms. *Harl.* 2013, the company of cookes, which was to exhibit the 17th pageant, or the *descensus ad inferna*, is thus addressed;

You cookes with your carriage see that you doe well,
 In pagente sett out the harrowinge of hell.

See also *P. P.* pass. xix. f. 101—3.

V. 3526. for God] *Pour Dieu*, Fr.

PJj

Yes, (quod this carpenter) ful yore ago.
 Hast thou not herd (quod Nicholas) also
 The forwe of Noe with his felawship,
 Or that he mighte get his wif to ship?
 Him had be lever, I dare wel undertake,
 At thilke time, than all his wethers blake,

3540

N. 3539. *The forwe of Noe*] It will be in vain, I apprehend, to look for this anecdote in *Genesis*, even in Dr. Kennicot's edition. Nicholas probably quoted it from *The Mysteries*, with which the carpenter was better acquainted. The dispute between Noah and his wife upon this occasion makes a considerable part of the 3d pageant of *The Chester Whittun-Plays* above-mentioned. *Mf. Harl.* 2013. The following lines will shew the grounds of her refusal to embark;

Noe. Wife, come in, why standes thou there?
 Thou art ever froward, that dare I swere.
 Come in on Goddes halfe; tyme it were,
 For fear lest that wee drown.

Wife. Yea, Sir, set up your saile,
 And rowe forth with evil haile,
 For withouten anie saile
 I wil not oute of this toune;
 But I have my gossopes everich one;
 One foote further I will not gone;
 They shal not drown by St. John,
 And I may save ther life.
 They loved me full well by Christ:
 But thou wilt let them into this chist,
 Ellis rowe forth, Noe, when thou list,
 And get thee a newe wife.

At last Sem, with the assistance of his brethren, fetches her on board by force, and upon Noah's welcoming her she gives him a box on the ear.—These Plays are said (perhaps truly) to have been first written in 1328, but the Harleian *ms.* represents them as they were to be exhibited in 1600. There is a better copy of the same Plays in the *Boll. Lib. E. N.* 113, transcribed by one William Bedford 1604; but even in that we see but small remains of the original diction and orthography.

That she had had a ship hire self alone;
 And therefore wost thou what is best to done?
 This axeth hast, and of an hastif thing 3545
 Men may not preche and maken tarying.
 Anon go get us fast into this in
 A kneding trough or elles a kemelyn
 For eche of us; but loke that they ben large,
 In which we mowen swimme as in a barge; 3550
 And have therin vitaille suffisant
 But for a day; fie on the remenant;
 The water shall allake and gon away
 Abouten prime upon the nexte day.
 But Robin may not wete of this, thy knave, 3555
 Ne eke thy mayden Gille I may not save:
 Axe not why; for though thou axe me
 I wol not tellen Goddes privetee.
 Sufficeth thee, but if thy wittes madde,
 To have as gret a grace as Noe hadde. 3560
 Thy wif shal I wel saven out of doute.
 Go now thy way, and spede thee hereabout.

But whan thou hast for hire, and thee, and me,
 Ygeten us these kneding tubbes thre,
 Than shalt thou hang hem in the roofe ful hie, 3565
 That no man of our purveyance espie:
 And whan thou hast don thus as I have said,
 And hast our vitaille faire in hem ylaid,
 And eke an axe to smite the cord a-two
 Whan that the water cometh, that we may go 3570

And breke an hole on high upon the gable
 Unto the gardin ward, over the stable,
 That we may frely passen forth our way,
 Whan that the grete shoure is gon away,
 Than shal thou swim as mery, I undertake, 3575
 As doth the white doke after hire drake;
 Than wol I clepe, How, Alifon! how, John!
 Be mery, for the flood wol passe anon.
 And thou wolt sain, Haile! Maister Nicholay,
 Good morwe! I see thee wel, for it is day. 3580
 And than shall we be lordes all our lif
 Of all the world, as Noe and his wif.
 But of o thing I warne thee ful right,
 Be wel avised on that ilke night,
 That we ben entred into shippes bord, 3585
 That non of us ne speke not o word,
 Ne clepe ne crie, but be in his praier,
 For it is Goddes owen heste dere.

Thy wif and thou moste hangen fer a-twinne,
 For that betwixen you shal be no sinne, 3590
 No more in loking than ther shal in dede.
 This ordinance is said; go, God thee spede.
 To morwe at night, whan men ben all aslepe,
 Into our kneding tubbes wol we crepe,
 And sitten ther, abiding Goddes grace. 3595
 Go now thy way, I have no lenger space
 To make of this, no lenger sermoning:
 Men sain thus, Send the wise, and say nothing:

Thou art so wise it nedeth thee nought teche.

Go, save our lives, and that I thee beseeche. 3600

This sely carpenter goth forth his way,

Ful oft he said Alas! and Wala wa!

And to his wif he told his privetee,

And she was ware, and knew it bet than he

What all this queinte cast was for to sey; 3605

But natheles she ferde as she wold dey,

And said, Alas! go forth thy way anon;

Helpe us to scape, or we be ded eche on :

I am thy trewe veray wedded wif;

Go, dere spouse! and helpe to save our lif. 3610

Lo, what a gret thing is affection!

Men may die of imagination,

So depe may impressioun be take.

This sely carpenter beginneth quake;

Him thinketh veraily that he may see 3615

Noes flood comen walwing as the see

To drenchen Alifon, his honey dere :

He wepeth, waileth, maketh fory chere;

He siketh, with ful many a fory swough.

He goth and geteth him a kneding trough, 3620

And after a tubbe and a kemelin,

And prively he sent hem to his in,

And heng hem in the roof in privetee.

His owen hond than made he ladders three,

¶ 3624. *His owen bond*] With his own hand. So Gower,
Conf. Amant. fol. 76, b.;

The crafte Mynerve of wolle fonde,
And made cloth *ber owen bonde*.

To climben by the renges and the stalkes 5623
 Unto the tubbes honging in the balkes;
 And hem vitailed, kemelin, trough, and tubbe,
 With bred and chese, and good ale in a jubbe,
 Sufficing right ynow as for a day.

But er that he had made all this array 3630
 He sent his knave, and eke his wenche also,
 Upon his nede to London for to go.
 And on the Monday, whan it drew to night,
 He shette his dore, withouten candel light,
 And dressed all thing as it shulde bee; 3635
 And shortly up they clomben alle three.
 They sitten stille wel a furlong way.
 Now, *Pater-noster*, Clum, said Nicholay,
 And Clum, quod John, and Clum, said Alifon:
 This carpenter said his devotion, 3640
 And still he fit, and biddeth his praiere,
 Awaiting on the rain, if he it here.

The dede slepe, for wery besinesse,
 Fell on this carpenter, right as I gesse,
 Abouten curfew time, or litel more. 3643
 For travaille of his goost he groneth fore,
 And eft he routeth, for his hed mislay.
 Doun of the ladder stalketh Nicholay,

See also fol. 113, a.;

Thyng which he sayd *his owne mouth*.

¶ 3625. *the stalkes*] The steps, *Gloss. Urr.* but I rather believe the *renges* to mean the steps, and the *stalkes* the upright pieces of a ladder.

¶ 3638. *Clum*] From the Sax. *c'lumian*, *mustitare*, *multitare*.

And Alifon ful soft adoun hire spedde.
 Withouten wordes mo they went to bedde, 3650
 Ther as the carpenter was wont to lie;
 Ther was the revel and the melodie.
 And thus lith Alifon and Nicholas
 In besynesse of mirthe and in solas,
 Til that the bell of *laudes* gan to ring, 3655
 And freres in the chancel gon to sing.

This parish clerk, this amorous Absolon,
 That is for love alway so wo-begon,
 Upon the Monday was at Osenay 3660
 With compaignie, him to disport and play,
 And asked upon cas a cloisterer
 Ful prively after John the carpenter;
 And he drew him apart out of the chirche.
 He said, I no't, I saw him not here wirche 3665
 Sith Saturday; I trow that he be went
 For timbre ther our abbot hath him sent;
 For he is wont for timbre for to go,
 And dwellen at the Grange a day or two;
 Or elles he is at his hous certain :
 Wher that he be I cannot sothly fain. 3670

This Absolon ful joly was and light,
 And thoughte, now is time to wake al night,
 For sikerly I saw him nat stiring
 About his dore sin day began to spring.
 So mote I thrive I shal at cockes crow 3675
 Ful prively go knocke at his window,

That stant ful low upon his boures wall:
 To Alifon wol I now tellen all
 My love longing; for yet I shal not misse
 That at the leste way I shal hire kisse. 3686
 Some maner comfort shal I have parfay,
 My mouth hath itched al this longe day;
 That is a signe of kissing at the leste:
 All night me mette eke I was at a feste:
 Therfore I wol go slepe an houre or twey, 3688
 And all the night than wol I wake and pley.

Whan that the firste cock hath crowe anon
 Up rist this joly lover Absolon,
 And him arayeth gay, at point devise;
 But first he cheweth grein and licorise, 3690
 To smellen sote or he had spoke with here.
 Under his tonge a trewe love he bere,
 For therby wend he to ben gracious.
 He cometh to the carpenteres hous,
 And still he stant under the shot window; 3692
 Unto his brest it raught, it was so low;
 And soft he cougheth with a semisoun.

What do ye, honycombe, swete Alifoun,
 My faire bird, my swete sinamome!
 Awaketh, lemman min, and speket to me. 3694
 Ful litel thinken ye upon my wo,
 That for your love I swete ther as I go.

¶. 3692. *a trewe love*] What kind of thing this was to
 borne under the tongue I do not understand.

No
 I me
 Ywi
 That
 I may
 Go
 As he
 Move
 Wel b
 Go for
 And le
 Alas
 That tr
 Than k
 For Jesh
 Wilt
 Ya certe
 Than nu
 This
 And said

¶. 3703
 Chaucer u
 of spirits. 8
 Juley (Jewel
 ¶. 3709:
 the take of t
 We use frie
 pany; in for
 As help

No wonder is though that I swelte and swete,
I mourne as doth a lamb after the tete.

Ywis, lemman, I have swiche love longing 3705
That like a turtel trewe is my mourning.
I may not ete no more than a maid.

Go fro the window, jacke fool, she said :
As helpe me God it wol not be, compame.

I love another, or elles I were to blame, 3710
Wel bet than thee by Jesu, Absolon.

Go forth thy way, or I wol cast a ston;
And let me slepe; a twenty divel way.

Alas! (quod Absolon) and wala wa!
That trewe love was ever so yvel besette : 3715
Than kisse me, sin that it may be no bette,
For Jesus love, and for the love of me.

Wilt thou than go thy way therwith? quod she.
Ya certes, lemman, quod this Absolon.

Than make thee redy, (quod she) I come anon. 3720

This Absolon down set him on his knees,
And saide, I am a lord at all degrees:

Y. 3703. *I swelte and swete*] *Sweltan*, Sax. signifies to die. Chaucer uses *swelte* to signify the effect of a great oppression of spirits. See ver. 1358, 2650, R. R. 2480. Hence our word *swart* (*sweltry*) to express a suffocating heat.

Y. 3709. *it wol not be, compame*] So ms. C. 1. It is put (for the sake of the rhyme) instead of the Fr. *compaine*, *compagnon*. We use *friend* in the same sense. In ms. C. it is written *compaign*; in some of the best mss. *com bame*. The editions read—

As helpe me God and sweet Saint Jame.

For after this I hope ther cometh more;
Lemman, thy grace, and, swete bird! thyn ore.

The window she undoth, and that in haste. 3725
Have don, (quod she) come of, and spede thee faste,
Lest that our neigheboures thee espie.

This Absolon gan wipe his mouth ful drie.
Derke was the night as pitch or as the cole,
And at the window she put out hire hole, 3730
And Absolon him felle ne bet ne wers,
Put with his mouth he kist hire naked ers
Ful favorly, er he was ware of this.

Abak he sterde, and thought it was amis,
For wel he wist a woman hath no berd. 3735
He felt a thing all rowe, and long yherd,
And saide, Fy, alas! what have I do?

Te he, quod she, and clapt the window to;
And Absolon goth forth a sory pas.

A berd, a berd! said Hendy Nicholas; 3740
By Goddes *corpus* this goth faire and wel.

This sely Absolon herd every del,
And on his lippe he gan for anger bite,
And to himself he said I shal thee quite.

¶ 3724. *thyn ore*] The editt. have made it *thy nore*. But *ore* is the right word; it signifies grace, favour, protection. See R. G. p. 381, *mylce* and *ore*, mercy and grace——p. 475, in *was ore* ich am ido, In whose protection I am put. And *Li beaus disconus*, msf. Cotton, Cal. A. ii. fol. 49, b.;

Syr Ly beaus thurste fore,
And seyde, Maugys *thyn ore*
To drinke lette me go.

Where *thyn ore* must be understood to mean with thy favour, as in this passage of Chaucer.

Who rubbeth now, who froteth now his lippes 3745
 With dust, with fond, with straw, with cloth, with
 But Absolon? that faith full oft Alas! [chippes,
 My soule betake I unto Sathanas

But me were lever than all this toun (quod he)
 Of this despit awroken for to be. 3750

Alas! alas! that I ne had yblent.

His hote love is cold and all yqueint;
 For fro that time that he had kist hire ers

Of paramours ne raught he not a kers,
 For he was heled of his maladie; 3755

Ful often paramours he gan desie,
 And wepe as doth a child that is ybete.

A soste pas he went him over the strete
 Until a smith, men callen Dan Gerveis,
 That in his forge smithed plow-harneis; 3760
 He sharpeth share and culre besily.

This Absolon knocketh all esily,
 And said, Undo, Gerveis, and that anon.

What, who art thou? It am I Absolon.

What, Absolon? what, Cristes swete tre, 3765
 Why rise ye so rath? ey *benedicite*!

What eileth you? some gay girle, God it wote,
 Hath brought you thus upon the viretote:

By Seint Neote ye wote wel what I mene.

This Absolon ne raughte not a bene 3770

¶ 3768. *the viretote*] This is the reading of the best mss.
 The explanation of the word I leave to the reader's sagacity.

Volume II.

Q

Of all his play; no word again he yaf:
 He hadde more tawe on his distaf
 Than Gerveis knew, and faide, Frend so dere,
 That hote culter in the cheminee here
 As lene it me, I have therewith to don; 3779
 I wol it bring again to thee ful sone.

Gerveis answered, Certes were it gold,
 Or in a poke nobles all untold,
 Thou shulddest it have, as I am trewe smith.
 Ey, Cristes foot, what wol ye don therwith? 3780
 Therof, quod Absolon, be as be may,
 I shal wel tellen thee another day;
 And caught the culter by the colde stele.
 Ful soft out at the dore he gan to stele,
 And went unto the carpenteres wall; 3781
 He coughed first, and knocked therwithall
 Upon the window, right as he did er.

This Alifon answered, Who is ther
 That knocketh so? I warrant him a thefe.

Nay, nay, (quod he) God wot, my fwete lefe,
 I am thin Absolon, thy dereling. 3791
 Of gold (quod he) I have thee brought a ring;
 My mother yave it me, so God me save,
 Ful fine it is, and therto wel ygrave;
 This wol I yeven thee if thou me kisse. 3792

This Nicholas was risen for to pisse,

v. 3772. *more tawe on his distaf*] So in *Froissart*, v. iv. p. 92, edit. 1574, "Il aura en bref temps autres esroupes en
 "quenoille."

And thought he wolde amenden all the jape,
 He shulde kisse his ers er that he scape;
 And up the window did he hastily,
 And out his ers he putteth privily
 Over the buttoke, to the hanche bon;
 And therwith spake this clerk, this Absolon,
 Speke swete bird, I n'ot not wher thou art.

3800

This Nicholas anon let fleen a fart
 As gret as it had been a thonder dint,
 That with the stroke he was wel nie yblint;
 And he was redy with his yren hote,
 And Nicholas amid the ers he smote.

3805

Off goth the skinne an hondbrede al aboute.
 The hote culter breunned so his tonte,
 That for the smert he wened for to die;
 As he were wood for wo he gan to crie
 Helpe, water, water! help for Goddes herte!

3810

This carpenter out of his slomber sterte,
 And herd on crie Water as he were wood,
 And thought, alas! now cometh Noes flood.
 He set him up withouten wordes mo,
 And with his axe he smote the cord arwo,
 And doun goth all; he fond neyther to selle
 Ne breed ne ale til he came to the felle,

3815

3820

[v. 3809. *an hondbrede al aboute*] *Al* has been added for the sake of the metre, but I believe unnecessarily. The original phrase was *an bondes brede*, an hands-breadth; so that *bondbrede* (as it is written in some mss.) would naturally continue to be pronounced as a trisyllable.

[v. 3819. *he fond neyther to selle*] This is a Fr. phrase. *Fables*, t. ii. p. 282;

Qii

Upon the flore, and ther afwounne he lay.

Up fterten Alifon and Nicholay,
And crieden, Out and harrow! in the ftrete.

The neigheboures bothe fmale and grete
In rannen for to gauren on this man,
That yet afwounne lay bothe pale and wan,
For with the fall he brosten hath his arm.
But ftonden he muft unto his owen harm,
For whan he fpake he was anon bore down
With Hendy Nicholas and Alifoun.

They tolden every man that he was wood,
He was agaffe fo of Noes flood
Thurgh fantasie, that of his vanitee
He had ybought him kneding tubbes three,
And had hem honged in the roof above,
And that he praied hem for Goddes love
To fitten in the roof *par compaignie*.

The folk gan laughen at his fantasie.
Into the roof they kyken and they gape,
And turned all his harm into a jape.
For what fo that this carpenter answerd
It was for nought, no man his refon herd.
With othes gret he was fo fworne adoun
That he was holden wood in all the toun,
For everich clerk anon right held with other;
They faid the man was wood, my leve brother;

Ainc tant come il mist a descendre
Ne trouva point de pain a vendre.

In the next verfe *felle*, for the fake of the rhyme, is put for *felle*.
Sax. *fyl*, Fr. *fuel*, Lat. *solum*.

And every wight gan laughen at this strif.

Thus swived was the carpenteres wif

For all his keping and his jalousie,

And Absolon hath kist hire nether eye,

3850

And Nicholas is scalded in the toute.

This Tale is don, and God save all the route.

THE REVES PROLOGUE.

WHAN folk han laughed at this nice cas

Of Absolon and Hendy Nicholas,

Diverse folk diversely they saide,

3855

But for the more part they lought and plaide;

Ne at this Tale I saw no man him greve

But it were only Ofewold the Reve:

Because he was of carpenteres craft

A litel ire is in his herte ylast;

3860

He gan to grutch and blamen it a lite.

So the ik, quod he, ful wel coude I him quite

With blering of a proude milleres eye,

If that me list to speke of ribaudrie.

¶ 3853. *Whan folk han laughed*] The better miss. read — *laughen*, which therefore is probably right. Chaucer sometimes forms the participle of the past time in *en*, even in these verbs of which he also uses the participle in *ed*. See ver. 3311, *waschen*, 7354, *faren*; for *washed* and *fared*.

¶ 3862. *So the ik*] *So the i*, so may I *the*, or *thrive*. This ancient phrase is terribly corrupted in most of the miss. and editt. It occurs again below, ver. 12881, 16327.

¶ 3863. *With blering*] With a trick put upon a proud miller: so ver. 17201, *blered* is *thyn eye*; thou art cheated. And R. R. ver. 3912, almost *blered* is *mine eye*; I am almost cheated.

But ik am olde; me list not play for age; 386
 Gras time is don, my foddre is now forage;
 This white top writeth min olde yeres;
 Min herte is also mouled as min heres;
 But if I fare as doth an open ers,
 That ilke fruit is ever lenger the wers 387
 Til it be roten in mullok or in fire.

We olde men, I drede, so faren we;
 Til we be roten can we not be ripe;
 We hoppe alway while that the world wol pipe;
 For in our will ther stiketh ever a nayl, 388
 To have an hore hed and a grene tayl,
 As hath a leke; for though our might be gon
 Our will desireth folly ever in on;
 For whan we may not don than wol we speken,
 Yet in our ashen cold is fire yreken. 389

Four glades han we which I shal devise,
 Avaunting, lying, anger, and covetise;
 These soure sparkes longen unto elde;
 Our olde limes mow wel ben unwelde,

ψ. 3877. *As hath a leke*] Boccace has the same allusion, *Decam. Introd.* to D. iv.; "Et quegli, che contra alla mia età parlando vanno, mostran male che conoscano, che per che "il porro habbi il capo bianco, che la coda sia verde."

ψ. 3880. *Yet in our ashen*] There is so great a resemblance between this line and the following of *The Churchyard Elegy* *Doddley's Coll.* vol. 4,

Ev'n in our *ashes* live their wonted fires—
 that I should certainly have considered the latter as an imitation, if Mr. Gray himself had not referred us to the 169 (*170*) sonnet of Petrarch as his original;

Ch' i' veggio nel pensiero, &c.

But will ne shall not failen that is sothe: 3885

And yet have I alway a coltes tothe,

As many a yere as it is passed henne

Sin that my tappe of lif began to renne :

For fikerly whan I was borne anon

Deth drow the tappe of lif and let it gon; 3890

And ever sith hath so the tappe yronne,

Til that almost all empty is the tonne ;

The streme of lif now droppeth on the chimbe.

The sely tonge may wel ringe and chimbe

Of wretchednesse that passed is ful yore : 3895

With olde folk save dotage is no more.

Whan that our Hoste had herd this sermoning

He gan to speke as lordly as a king,

And sayde, What amounteth all this wit ?

What, shall we speke all day of holy writ ? 3900

The devil made a Reve for to preche,

Or of a fouter a shipman or a leche.

Say forth thy Tale, and tary not the time ;

Lo Depeford, and it is half way prime :

¶ 3893. *the chimbe*] *Kime*, Teut. means the prominency of the staves beyond the head of the barrel. The imagery is very exact and beautiful.

¶ 3902. *of a fouter a shipman or a leche*] The proverbial expression, *Ex futuro medicus*, was perhaps derived from the fable of Phædrus with that title, l. i. fab. 14. The other, *Ex futuro nauclerus*, is alluded to by Pynson the printer at the end of his edit. of Lyttelton's *Tenures*, 1525. [*Ames*, p. 488.] Speaking of one Redman, another printer, he says---“*Miror profecto unde nunc tandem se fateatur typographum, nisi forte quum Diabolus futurum nauclerum, et illum calcographum fecit.*”

¶ 3904. *it is half way prime*] In the *Discourse*, &c. § 14

Lo Grenewich, ther many a shrew is inne : 3905
It were al time thy Tale to beginne.

Now, fires, quod this Ofewold the Reve,
I pray you alle that ye not you greve
Though I answere, and somdel set his howve,
For lesful is with force force off to showve. 3910

This dronken Miller hath ytold us here
How that begiled was a carpentere,
Paraventure in scorne, for I am on ;
And by your leve I shal him quite anon :
Right in his cherles termes wol I speke ; 3915
I pray to God his necke mote to-breke.
He can wel in min eye seen a stalk,
But in his owen he cannot seen a balk.

I have supposed that this means *halfway* past *prime*, about half hour after seven A. M. the half way between *prime* and *terce*. In the fictitious *Modus tenendi Parliamentum* (a book not much older than Chancer) "*Hora mediz primæ*" seems to be used in the same sense, c. "de diebus et horis Parliamenti." *Mf. Cotton, Nero, D. vi.* On common days "*Parliamentum debet in-choari horâ mediz primæ*—in diebus festis horâ primâ "*propter divinum servitium.*" In a contemporary French translation of this treatise, *mf. Harl. 305*, "*hora mediz primæ*" is rendered "*a la my heure le prime*;" in an old English version, *mf. Harl. 930*, *the oure of myd pryme*; and in another, *mf. Harl. 1309*, *midde prime time*. Our Author uses *prime large*, *ver. 10674*, to signify that *prime* was considerably past.

✓. 3909. *set his howve*] His hood: so in *Tr. b. iii. 775*, an *howve* above a caul signifies a hood over a cap. And in *P. P. fol. 4*, Serjeants at law are described in *howves of silk*; but in *fol. 16*, it is said,

Shal no Sergeant for his service were no *silke hode*.
Both words seem to be derived from the Teut. *hoofd*, a head.
—Hood and cap being equally coverings for the head, to set a man's *howve* is the same as to set his *cap*. See n. on *ver. 587*.

THE REVES TALE.

AT Trompington, not fer fro Cantebrigge,
 Ther goth a brook, and over that a brigge, 3920
 Upon the whiche brook ther stont a melle;
 And this is veray sothe that I you telle.
 A miller was ther dwelling many a day,
 As any peacock he was proude and gay :
 Pipen he coude, and fishe, and nettes bete, 3925
 And turnen cuppes, and wrafilen wel and shete.
 Ay by his belt he bare a long pavade,
 And of a swerd ful trenchant was the blade :
 A joly popper bare he in his pouche ;
 Ther n'as no man for peril dorst him touche. 3930
 A Shefeld thwitel bare he in his hofe :
 Round was his face, and camuse was his nose :

The Reeves Tale] Denyse Simkin, the miller of Trompington, deceiveth two clarkes of Soller's hall in Cambridge in stealing their corn, but they so manage their matters that they revenge the wrong to the full. This Tale is imitated from Boccace, Novel the 6th, Day the 9th.---This you may pass over if you please. *Urry*.

♀. 3927. *a long pavade*] It appears from ver. 3958 that the *pavade* was a weapon of offence; of what sort I cannot tell, as I do not remember to have met with the word any where else: *Parois*, Fr. in those times signified a long shield.

♀. 3929. *A joly popper*] A bodkin, according to *Sp.* and *Sk.* who however produce no authority for such an interpretation. The name seems to be fitter for a pistol, though I am not prepared to prove that pistols were carried in the pocket in Chaucer's time.

As pilled as an ape was his skull :
 He was a market-beter at the full.
 Ther dorste no wight hond upon him legge, 3935
 That he ne swore he shuld anon abegge.

A thefe he was forsoth of corn and mele,
 And that a flie, and usant for to stele :
 His name was hoten Deinous Simekin.
 A wif he hadde comen of noble kin : 3940
 The person of the toun hire father was :
 With hire he yaf ful many a panne of bras

¶ 3934. *a market-beter*] One that makes quarrels in markets, says the Gloss. but according to Mr. Upton [*Pref. to Observ. on Shakesp.* p. 20,] “*A market-beter is one who raises the price of the market.----To beat the fire* Chaucer uses in ‘The Knight’s Tale [ver. 2255, 2294.] for----*to roufe, to stir up.*” Though this explanation of Mr. Upton’s be not quite satisfactory, I think it far preferable to the other.—See the *Gloss.* and *Supp.* in v. *Market-beter*. In a more modern author *to beat the market* seems to signify merely to go up and down the market. *Promos and Cassand.* by *Wetstone*, act iv. sc. 6, a servant says,

Wilde soule, &c. are so deare—
 That this houre I have the market bett
 To drive a bargayne to my most profytt.

¶ 3939. *Deinous Simekin*] His name was Simon, [ver. 4020, 4024,] of which Simekin is the diminutive, and from his disdainful insolent manners he had acquired the surname of *Deinous*, just as Nicholas, in the former Tale, ver. 3199, was cleped *Hendy* from the very opposite behaviour. A great number of our surnames have been derived from qualities of the mind, and it is reasonable to suppose that at the beginning they were merely personal, like what we call nicknames. It is probable that the use of hereditary surnames was not even in Chaucer’s time fully established among the lower classes of people.

For that Simkin shuld in his blood allie :

She was yfostered in a nonnerie ;

3935 For Simkin wolde no wif, as he sayde, 3945

But she were wel ynourished and a mayde,

To saven his estat of yemanrie :

And she was proud and pert as is a pie.

A ful faire sight was it upon hem two.

3940 On holy dayes beforne hire wold he go 3950

With his tipet ybounde about his hed,

And she came after in a gite of red,

And Simkin hadde hosen of the same.

Ther dorste no wight clepen her but Dame :

Was non so hardy, that went by the way, 3955

That with hire dorste rage or ones play,

But if he wold be slain of Simekin

With pavade, or with knif or bodekin ;

(For jealous folk ben perilous evermo,

Algate they wold hir wives wenden so.) 3960

And eke, for she was somdel smoterlich,

She was as digne as water in a dich,

And al so ful of hoker and of bismare,

Hire thoughte that a ladie shuld hire spare,

What for hire kinrede and hire nortelrie 3965

That she had lerned in the nonnerie.

A doughter hadden they betwix hem two

Of twenty yere, withouten any mo,

Saving a child that was of half yere age ;

In cradle it lay, and was a propre page. 3970

This wenche thicke and wel ygrowen was,
 With camuse nose and eyen grey as glas;
 With buttokes brode, and brestes round and hie,
 But right faire was hir here, I wol nat lie.

The person of the toun, for she was faire, 3973
 In purpos was to maken hire his haire
 Both of his catel and of his mesuage,
 And strange he made it of hire mariage.
 His purpos was for to bestow hire hie
 Into some worthy blood of anceftrie, 3976
 For holy chirches good mote ben descended
 On holy chirches blood that is descended;
 Tberfore he wolde his holy blood honoure
 Though that he holy chirche shuld devour.

Gret foken hath this miller out of doute 3979
 With whete and malt of all the land aboute,
 And namely ther was a gret college
 Men clep the Soler hall at Cantebrege,

¶ 3988. *the Soler hall*] This is the true reading; it means *the hall with the soler*. Before the students in our universities were incorporated they lived in lodging-houses called *solers*, halls, and hostels, which were often distinguished by names taken from some peculiarity in their construction. One at Cambridge was called *Tyled Oyle*, [Parker's *Seel. Cantab. ap. B. Collett. t. v. p. 189.*] And at Oxford Oriel-College probably derives its name from a large messuage vulgarly known by the name of *Le Oriele*, upon the site of which it stands, [*Ap. Hist. v. i. p. 287.* An *oriel* or *oriel* was a porch, [Du Cange, *v. Oriolum*,] as a *soler* seems originally to have signified an upper gallery or balcony at the top of the house, though latterly it has been used for any upper room, loft, or garret. [*Idem, v. Solarium. Watts, Gloss. ad Mat. Par.*] Froissart, v. i. c. 1.

Ther was hir whete and eke hir maite yground.

And on a day it happed in a stound 3990

Sike lay the manciple on a maladie,

Men wenden wisly that he shulde die;

For which this miller stale both mele and corn

An hundred times more than beforne,

For therbeforn he stale but curteisly, 3995

But now he was a thefe outrageously,

For which the wardein chidde and made fare,

But therof set the miller not a tare;

He craked boht, and swore it n'as not so.

Than were ther yonge poure scoleres two 4000

That dwelten in the halle of which I say;

Testif they were, and lusty for to play,

And only for hir mirth and revelrie

Upon the wardein besily they crie

To yeve hem leve but a little stound 4005

To gon to mille and seen hir corn yground;

And hardily they dorsten lay hir necke

The miller shuld not stele hem half a pecke

Of corn by sleighte, ne by force hem reve.

And at the last the wardein yave hem levé. 4010

John highte that on, and Alein highte that other;

Of o toun were they born that highte Strother,

"Les femmes de la ville monterent en leurs logis et en folliers."

In the description of Cambridge above cited, p. 188, there is mentioned a *garret-stile*.—Mr. Warton strongly confirms his reading, *Hist. of Eng. Po.* p. 432, note (n.)

¶. 4012. *Strother*] I cannot find any place of this name in

Volume II.

R

Fer in the north, I cannot tellen where.

This Alein maketh redy all his gere,
And on a hors the sak he cast anon : 4015
Forth goth Alein the clerk and also John,
With good fwerd and with bokeler by hir side.
John knew the way, him neded not no guide,
And at the mille the sak adoun he laith.

Alein spake first; All haile, Simond, in faith, 4020
How fares thy faire doughter and thy wif?

Alein, welcome, (quod Simkin) by my lif,

England; there is a Struthers or Strauther in the shire of Fife in Scotland.

¶ 4021. *How fares*] It may be observed that Chaucer has given his northern clerks a northern dialect. I will just point out a few particulars in which their language differs from that used in the rest of his Work. — 1. They terminate the third person singular and the whole plural number of their verbs in *es* instead of *eth* or *en*; so in the present instance we have—*fares*, and in the lines immediately following—*bas*, *beboves*, *bas*, *werkes*, *gas*, *wagges*, *fallies*. — 2. They use *a* in a great number of words which Chaucer in other places writes with *o*, as *swa* for *so*, *bane* for *bone*, *fra* for *fro*; ver. 4071, 2, *banes* and *anes* for *bones* and *ones*, &c. That this was the northern practice appears from the following note, *Hist. Abbat. Pipewell, Monast. Ang.* v. i. p. 816, “Et sciendum quod Monachi *borcalles* scripserunt in cartis nostris *Rabage* pro *Robave*.” —

3. Many of their words are of the obsolete Sax. form, as ver. 4031, *benen* for *bennies*; ver. 4076, *wibilke* for *wibiche*; ver. 4083, *alswa* for *also*; ver. 4128, *slike* (from *swilke*) instead of *swiche*; ver. 4130, *gar* for *make*, or *let*, &c. — 4. If I am not mistaken he has designedly given them a vulgar ungrammatical phraseology. I do not remember in any other part of his writings such a line as ver. 4043;

I is as ill a miller as is ye.

See also ver. 4034, *I is*; ver. 4087, *thou is*.

And John also. How now, what do ye here?
 By God, Simond, (quod John) nede has no pere;
 Him behoves serve himself that has na swain, 4025
 Or elles he is a fool, as clerkes fain.
 Our manciple I hope he wol be ded,
 Swa werkes ay the wanges in his hed;
 And therfore is I come, and eke Alein,
 To grind our corn and cary it hame agein; 4030
 I pray you spede us henen that ye may.

It shal be don (quod Simkin) by my fay.
 What wol ye don while that it is in hand?
 By God, right by the hopper wol I stand,
 (Quod John) and seen how that the corn gasin; 4035
 Yet saw I never by my fader kin
 How that the hopper waggis til and fra.

Alein answered, John, and wolt thou swa?
 Than wol I be benethe by my croun,
 And see how that the mele falles adoun 4040
 In til the trogh; that shal be my disport;
 For, John, in faith I may ben of your fort:

¶ 4027. *I hope*] I expect. It signifies the mere expectation of a future event, whether good or evil, as $\epsilon\lambda\pi\zeta\omega$ Gr. and *spero* Lat. often do. So in Shakespeare, *Ant. and Cl.*

— I cannot *hope*

Cæsar and Anthony shall well greet together.

¶ 4038. *answered*] Sax. *and svarode* is a compound word of *and*, *contra*, and *svaran*, which in the Islandick signifies *discre*. *Barthol. Ant. Dan.* p. 690, Thorbiorg svarar, *Thorbiorga dicit*. This etymology accounts for its being accented upon the middle syllable—*answered*. See ver. 4126.

I is as ill a miller as is ye.

This miller smiled at hir nicetee,
 And thought all this n'is don but for a wile. 4045
 They wenen that no man may hem begile,
 But by my thrift yet shal I blere hir eie
 For all the sleighte in hir philosophie.
 The more queinte knakkes that they make
 The more wol I stele whan that I take. 4050
 In stede of flour yet wol I yeve hem bren,
 The gretest clerkes ben not the wisest men,
 As whilom to the wolf thus spake the mare:
 Of all hir art ne count I not a tare.

¶ 4053. to the wolf thus spake the mare] The story alluded to is told of a mule in *Cent. Nov. Ant. N.* 91: the Mule pretends that his name is written upon the bottom of his hind-foot: the wolf attempting to read it the mule gives him a kick on the forehead and kills him; upon which the fox, who was present, observes, "Ogni huomo, che fa lettera, non è fuor vio." There is a similar story of a wolf and a mare in The most delectable History of Reynard the Fox, edit. 1701, chap. xviii, but whether that story be in Caxton's edition, whether it be in the Dutch book from which Caxton translated, whether the Dutch book be an original composition or a translation, when it was written, &c. are all points upon which I wish to be informed by some more knowing antiquary. I will just observe that one of the fox's tricks, chap. xiv, seems to be alluded to by Richal de Berbeissel [*Richard de Berbeizieux*] a Provençal poet, who died in 1383. [*Quadrio*, t. ii. p. 144] I will cite the passage from ms. *Croft*, fol. 191, though I do not understand the last clause;

Anc Kanart d'Isengrin
 Tan gen no sap venjar,
 Quan lo fiz escorzar,
 Ell dit per gsehernir
Chapels et gan Com eu faz no mair.

Out at the dore he goth ful prively 4055
 Whan that he saw his time softely.
 He loketh up and doun, til he hath found
 The clerkes hors ther as he stood ybound
 Behind the mille under a levesell,
 And to the hors he goth him faire and well, 4060
 And stripeth of the bridel right anon.

And whan the hors was laus he gan to gon
 Toward the fen ther wilde mares renne,
 And forth with wehee thurgh thick and thinne.
 This miller goth again, no word he said, 4065
 But doth his note, and with these clerkes plaid,
 Till that hir corn was faire and wel yground.
 And whan the mele is sacked and ybound
 This John goth out and fint his hors away,
 And gan to crie Harow and wala wa! 4070
 Our hors is lost : Alein, for Goddes banes
 Step on thy feet ; come of, man, al at anes :

Reynard here seems to have procured Isengrim's skin to be striped off to make him a hood and gloves. In the English he procures the wolf's shoes to be pulled off and put upon his own feet.

¶ 4059. *a levesell*] This word is plainly derived from the Sax. *lese, folium*, and *setl, sedes*. *Metesel* is a word of the same form. *Peter of Langt.* p. 334, "It neghed nere *metesel*;" it was near the time of sitting down to dinner. A *levesell* therefore signifies a leafy seat, an arbour. It may be understood in the same sense in *The Perfonas Tale*, "right as the gay "*levesell*" at the tavernne is signe of the win that is in the celler." So that perhaps our old proverb, Good wine needs no bush, meant originally—no arbour to drink it in. Latterly however *levesell* was used for bush, as in this passage of *Rosely's Elliaoure and Jugge*, ft. iv. 3, 4.

Alas! our wardein has his palfrey lorn.

This Alein al forgot both mele and corn;
Al was out of his mind his husbandrie: 4075
What, wilke way is he gon? he gan to crie.

The wif came leping inward at a renne;
She sayd, Alas! youre hors goth to the fenne
With wilde mares as fast as he may go.
Unthank come on his hand that bond him so, 4080
And he that better shuld have knit the rein.

Alas! (quod John) Alein, for Cristes pein
Lay down thy fwerd, and I shal min alswa;
I is ful wight, God wate, as is a ra.
By Goddes faule he shal not scape us bathe. 4085
Why ne had thou put the capel in the lathe?
Ill haile, Alein, by God thou is a fonne.

These sely clerkes han ful fast yronne

No mo the amblyng palfrie and the horne
Shall from *the leffel* rouze the foxe awaie.

—See *The Town and Country Magazine* for May 1769, p. 273.
—When this note was written I was in hopes of being able to refer the reader to some more creditable edition of this poem; but the influence of those malignant stars which so long confined poor Rowley in his iron chest seems still to predominate. Seriously it were much to be wished that the gentleman who is possessed of the still remaining fragments of this unfortunate author would print them as soon as possible. If he should not have leisure or inclination to be the editor himself he might easily find a proper person to take that trouble for him, as nothing more would be requisite than to print the several pieces faithfully from their respective mss. distinguishing which of those mss. are originals and which transcripts, and also by whom and when the transcripts were made, as far as that can be ascertained.

Toward the fen, bothe Alein and eke John;
 And whan the miller saw that they were gon 4090
 He half a bushel of hir flour hath take,
 And bad his wif go knede it in a cake.
 He sayd, I trow the clerkes were aferde:
 Yet can a miller make a clerkes berde
 For all his art. Ye, let hem gon hir way. 4095
 Lo wher they gon. Ye, let the children play:
 They get him not so lightly by my croun.

These sely clerkes rennen up and down
 With Kepe, kepe; Stand, stand; jossia, warderere.
 Ga whistle thou, and I shal kepe him here. 4100
 But shortly, til that it was veray night
 They coude nor, though they did all hir might,
 Hir capel catch, he ran alway so fast,
 Til in a dicke they caught him at the last.

Wery and wet, as bestes in the rain, 4105
 Cometh sely John, and with him cometh Alein.
 Alas (quod John) the day that I was borne!
 Now are we driven til hething and til scorne.
 Our corn is stolne, men wol us sonnes calle,
 Both the wardein and eke our selawes alle, 4110

¶ 4094. *make a clerkes berde*] i. e. cheat him. *Faire la barbe*, Fr. is to shave or trim the beard; but Chaucer translates the phrase literally, at least when he uses it in its metaphorical sense. See ver. 5943, and *H. of F.* ii. 181. Boccace has the same metaphor, *Decam.* viii. 10. Speaking of some exorbitant cheats, he says that they applied themselves—*non a radere ma a scorticare huomini*; and a little lower—*si a soavemente la barbiera saputo menare il rasoio*.

And namely the miller, wala wa!

Thus plaineth John as he goth by the way
Toward the mille, and Bayard in his hond.
'The miller sitting by the fire he fond,
For it was night, and forther might they nought,
But for the love of God they him besought 4116
Of herberwe and of ese, as for hir peny.

The miller saide agen, If ther be any,
Swiche as it is yet shull ye have your part.
Myn hous is streit, but ye have lerned art; 4120
Ye can by arguments maken a place
A mile brode of twenty foot of space.
Let see now if this place may suffice,
Or make it roume with speche, as is your gise.
Now, Simond, (said this John) by Seint Cuthberd
Ay is thou mery, and that is faire answerd. 4126
I have herd say man sal take of twa thinges,
Slike as he findes, or slike as he bringes.
But specially I pray thee, hofte dere,
Gar us have mete and drinke, and make us chere,
And we sal paien trewely at the full: 4131
With empty hand men may na haukes tull.
Lo here our silver redy for to spend.

This miller to the toun his doughter send
For ale and bred, and rosted hem a goos, 4135
And bond hir hors he shuld no more go loos,
And in his owen chambre hem made a bedde,
With shetes and with chalons faire yspredde,

¶ 4138. *chalons*] Whatever they were they probably were

Nat from his owen bed ten foot or twelve :

His doughter had a bed all by hire selve, 4140

Right in the same chambre by and by :

It mighte be no bet, and cause why,

Ther was no roumer herberwe in the place.

They soupen, and they speken of solace,

And drinken ever strong ale at the best. 4145

Abouten midnight wente they to rest.

Wel hath this miller vernished his hed,

Ful pale he was, for-dronken, and nought red.

He yoxeth, and he speketh thurgh the nose,

As he were on the quakke or on the pose. 4150

To bed he goth, and with him goth his wif ;

Asany jay she light was and jolif ;

So was hire joly whistle wel ywette.

The cradel at hire beddes feet was sette

To rocken, and to yeve the child to souke. 4155

And whan that dronken was all in the crouke

To bedde went the doughter right anon,

To bedde goth Alein and also John.

Ther n'as no more ; nedeth hem no dwale.

This miller hath so wisly bibbed ale, 4160

That as an hors he snorteth in his slepe,

Ne of his tail behind he toke no kepe.

His wif bare him a burdon a ful strong,

Men might hir routing heren a furlong.

So called from their being made at Chalons. The glossary interprets them to be blankets; but a passage in the *Mon. v.* l. p. 720, would rather lead one to suppose them coverlets—*"aut pannos pictos, qui vocantur Chaluns, loco lectisternii."*

The wenche routeth eke *par compaignie*.

4165

Alein the clerk, that herd this melodie,
He poketh John, and sayde, Slepest thou?

Herdest thou ever slike a song er now?

Lo whilke a complin is ymell hem alle;

A wilde fire upon hir bodies falle,

4170

Wha herkned ever slike a ferly thing?

Ye, they shall have the flour of yvel ending.

This lange night ther tides me no reste;

But yet na force, all shal be for the beste.

For, John, (sayd he) as ever mote I thrive,

4175

If that I may yon wenche wol I swive.

Som esement has lawe yshapen us;

For, John, ther is a lawe that saieth thus,

That if a man in o point be agreved

That in another she shal be releved.

4180

Our corn is stolne, sothly it is na nay,

And we han had an yvel fit to-day;

And sin I shal have nan amendement

Again my losse I wol have an esement:

By Goddes faule it shal nan other be.

4185

This John answered, Alein, avise thee;

The miller is a perilous man, he sayde,

And if that he out of his slepe abraide,

He mighte don us bathe a vilanie.

Alein answered, I count him nat a flie.

4190

And up he rist, and by the wenche he crept.

This wenche lay upright, and faste slept,

4165 'Til he so nigh was, er she might espie,
That it had ben to late for to crië :
And shortly for to say, they were at on.
Now play Alein, for I wol speke of John.

4195

This John lith still a furlong way or two,
And to himself he maketh routh and wo.
4170 Alas! (quod he) this is a wicked jape;
Now may I say that I is but an ape.

4200

Yet has my felaw somwhat for his harme;
He has the millers doughter in his arme :
4175 He aunted him, and hath his nedes spedde,
And I lie as a draf sak in my bedde;
And whan this jape is tald another day
4205 I shal be halden a daffe or a cokenay :

4180 v. 4206. *a cokenay*] That this is a term of contempt, borrowed originally from the kitchen, is very probable. A cook, in the base Latinity, was called *coquinator* and *coquinarius*, from either of which *cokenay* might easily be derived. In *P. P.* fol. 35, b.;

And yet I say by my soule I have no salt bacon,
Ne no *cokeney* by Christe coloppes to make.
4185 It seems to signify a cook. And so, perhaps, in 'The Turnament of Tottenham, *Anc. Poet.* t. ii. p. 24 ;

At that feast were they served in rich array ;
Every five and five had a *cokeney*.
That is, I suppose, a cook or scullion, to attend them.—In those rhymes ascribed to Hugh Bigot which Camden has published, *Brit. Col.* 451, (upon what authority I know not)

Were I in my castle of Dungey

Upon the river of Waveney,

I would ne care for the King of *Cokeney*.

4190 The author, in calling London *Cokeney*, might possibly allude to that imaginary country of idleness and luxury which was anciently known by the name of *Cokaigne* or *Cocagne*, a name which Hickes has shewn to be derived from *coquina*,

I wol arise and aunte it by my fay :
Unhardy is unsely, thus men fay.

And up he rose, and softly he went
Unto the cradel, and in his hand it hent, 4110
And bare it soft unto his beddes fete.
Sone after this the wif hire routing lete, ⁊
And gan awake, and went hire out to pisse,
And came again, and gan the cradel misse,
And groped here and ther, but she fond non. 4115
Alas! (quod she) I had almost misgon;
I had almost gon to the clerkes bedde :
Ey *benedicite* ! than had I foule yspedde.
And forth she goth til she the cradel fond.
She gropeth alway forther with hire hond, 4120
And fond the bed, and thoughte nat but good,
Because that the cradel by it stood,
And n'iste wher she was, for it was derk,
But faire and wel she crept in by the clerk,

Gr. A. S. p. 231. He has there published an excellent description of the country of Cokaigne in old English verse, but probably translated from the French; at least the French have had the same fable among them, for Boileau plainly alludes to it sat. vi.;

Paris est pour un riche un pais de Cocagne.

The festival of La Cocagna at Naples, described by Keyser li. p. 369, appears to have the same foundation. It probably commenced under the Norman government. There is a most heroick poem in the Sicilian dialect entitled *La Cuccagna conquistata*, by Gio. Battista Basili, Palerm. 1674, in which description of *l'alma città di Cuccagna* begins thus;

Sedi *Cuccagna* sotto una montagna
Di surmaggio grattato, et havi in cima
Di piaccarani una caudara magna.

And lith ful still, and wold han caught a slepe. 4225
 Within a while this John the clerk up lepe,
 And on this goode wif he laieth on fore ;
 So mery a fit ne had she nat ful yore :
 He priketh hard and depe as he were mad.

This joly lif han these two clerkes lad 4230
 Til that the thridde cok began to sing.
 Alein wex werie in the morwening,
 For he had swonken all the longe night,
 And sayd, Farewel, Malkin, my swete wight :
 The day is come, I may no longer bide, 4235
 But evermo wher so I go or ride
 I is thin awen clerk, so have I hele.

Now, dere lemman, quod she, go, farewele ;
 But or thou go o thing I wol thee tell.
 Whan that thou wendest homeward by the mell,
 Right at the entree of the dore behind 4241
 Thou shalt a cake of half a bushel find
 That was ymaked of thin owen mele,
 Which that I halpe my fader for to stele :
 And, goode lemman, God thee save and kepe. 4245
 And with that word she gan almost to wepe,

Alein uprist, and thought er that it daw
 I wol go crepen in by my felaw ;
 And fond the cradel at his hand anon.
 By God, thought he, all wrang I have misgon : 4250
 My hed is tottie of my fwink to night,
 That maketh me that I go nat aright.

I wot wel by the cradel I have misgo;
 Here lith the miller and his wif alsq.
 And forth he goth a twenty diuel way 4255
 Unto the bed, ther as the miller lay.
 He wend have copen by his felaw John,
 And by the miller in he crept anon,
 And caught him by the nekke, and gan him shake,
 And sayd, Thou John, thou fwineshed, awake 4260
 For Cristes saule, and here a noble game;
 For by that lord that called is Seint Jame,
 As I have thries as in this short night
 Swived the millers doughter bolt upright
 While thou hast as a coward ben agast. 4265

Ye, false harlot, quod the miller, hast?
 A, false traitour, false clerk, (quod he)
 Thou shalt be ded by Goddes dignitee,
 Who dorste be so bold to disparage
 My doughter, that is come of swiche linage. 4270
 And by the throte-bolle he caught Alein,
 And he him hent despitoussly again,
 And on the nose he smote him with his fist;
 Down ran the blody stremè upon his brest:
 And in the flore with nose and mouth to-broke 4275
 They walwe, as don two pigges in a poke.
 And up they gon, and down again anon,
 Til that the miller sporned at a ston,
 And down he fell backward upon his wif,
 That wise nothing of this nice strif: 4280

For she was fall allepe a litel wight
 With John the clerk, that waked had all night,
 And with the fall out of hire slepe she braide.
 Helpe, holy crois of Bromeholme! (she sayde)
In manus tuas, Lord, to thee I call. 4285
 Awake, Simond, the fend is on me fall;
 Myn herte is broken; helpe; I n'am but ded;
 Ther lith on up my wombe and up myn hed:
 Helpe, Simkin, for the false clerkes fight.
 This John stert up as fast as ever he might, 4290
 And graspeth by the walles to and fro
 To find a staf, and she stert up also,
 And knew the estres bet than did this John,
 And by the wall she toke a staf anon,
 And saw a litel shemering of a light, 4295
 For at an hole in shone the mone bright,
 And by that light she saw hem bothe two,
 But likerly she n'iste who was who,
 But as she saw a white thing in hire eye;
 And whan she gan this white thing espie 4300
 She wend the clerk had wered a volupere,
 And with the staf she drow ay nere and nere,
 And wend han hit this Alein atte full,
 And smote the miller on the pilld skull,
 That down he goth, and cried, Harrow! I die. 4305
 Thise clerkes bete him wel, and let him lie,
 And greithen hem, and take hir hors anon,
 And eke hir mele, and on hir way they gon;

And at the mille dore eke they toke hir cake
Of half a bushel flour ful wel ybake.

4310

Thus is the proude miller wel ybette,
And hath ylost the grinding of the whete,
And paid for the souper every del
Of Alein and of John that bete him wel;
His wif is swived and his daughter als;
Lo, swiche it is a miller to be fals:
And therfore this proverb is sayd ful soth,
Him thar not winnen wel that evil doth;
A gilour shal himself begiled be;
And God, that siteth hie in magestee,
Save all this compaignie gret and smale.
Thus have I quit the miller in my Tale.

4315

4320

THE COKE PROLOGUE.

THE Coke of London, while the Reve spake,
For joye (him thought) he clawed him on the bake:
A ha (quod he) for Cristes passion,
This miller had a sharpe conclusion
Upon this argument of herbergage.
Wel sayde Salomon in his langage
Ne bring not every man into thin hous,
For herberwing by night is perilous.

4325

4330

¶ 4318. *Him thar not*] I have restored this old word upon the authority of the best mss. in this and other places. See 5911, 5918, 6947, 17301. It is derived from the Sax. *theaganne*, *habere*, and is generally used as an impersonal. *Him thar* loveth not to *winne* or acquire good that doth evil." I have ventured to substitute *winne* instead of the common reading *wene*, of which I could make no sense. *Mss. B. & J.* reads, *Him thar* nought *wilne*.

Wel ought a man avised for to be
 Whom that he brought into his privetee.
 I pray to God so yeve me sorwe and care
 If ever, sithen I highte Hodge of Ware,
 Herd I a miller bet yfette a-werk;
 He had a jape of malice in the derk.

4335

But God forbede that we stinten here,
 And therfore if ye vouchen sauf to here
 A Tale of me that am a poure man,
 I wol you tell as wel as ever I can
 A litel jape that fell in our citee.

4340

Our Hoste answerd and sayde, I grant it thee:
 Now tell on, Roger, and loke that it be good,
 For many a pastee hast thou letten blood,
 And many a Jacke of Dover hast thou sold
 That hath been twies hot and twies cold:
 Of many a pilgrim hast thou Cristes curse,
 For of thy perseele yet fare they the werse,

4345

[v. 4345. *a Jacke of Dover*] The general purport of this
 parase is sufficiently explained in the following line, but the
 particular meaning I have not been able to investigate.

[v. 4348. *of thy perseele*] An old Boke of Kokery, which I have
 consulted upon this occasion, ms. *Harl.* 4016, has a receipt for
 "goose or capon farced," but it does not mention *perseele*; it
 only says in general terms, "Take yolkes of eyeron (egges)
 "hard yfodde and hew hem finale with the herbes -- and caste
 "therto poudre of ginger peper canell and salt and grapes in
 "yme of yere." — I have lately met with another (I sup-
 pose the true) receipt for stuffing a goose, in ms. *Harl.* 279. It
 begins—"Take *percely* and swynis grece or fewel of a there
 "and parboyle hem," &c.

That they han eten in thy stohle goos,
 For in thy shop goth many a fleȝ loos. 4350
 Now tell on, gentil Roger by thy name,
 But yet I pray thee be not wroth for game;
 A man may fay ful soth in game and play.
 Thou sayst ful soth, quod Roger, by my fay;
 But soth play *quade spel*, as the Fleming saith, 4355
 And therefore, Herry Bailly, by thy faith
 Be thou not wroth, or we departen here,
 Though that my Tale be of an hostelere :
 But natheles, I wol not telle it yet,
 But er we part ywis thou shalt be quit. 4360
 And therwithal he lough and made chere,
 And sayd his Tale, as ye shul after here.

THE COKE'S TALE.

A Prentis whilom dwelt in our citec,
 And of a craft of vitailers was he :
 Gaillard he was as goldfinch in the shawe, 4365
 Broune as a bery, a propre short felawe,
 With lokkes blake kembed ful fetisly :
 Dancen he coude so wel and jolily

¶ 4355. *soth play quade spel*] As this is said to have been a Flemish proverb I have inserted *spel* from mss. *A.B.* 1, 2, instead of the common reading *play*. *Spel*, in Teut. is *ludus*, as *quade* or *quaed* is *malus*. Sir John Harrington, in his Apologie of Poetrie, quotes an old saying of the same import, *Soth bourde is no bourde*.

The Cokes Tale] The description of an unthrifty prentice given to dice, women, and wine, wasting thereby his master's goods, and purchasing to himself Newgate. The most part of this Tale is lost, or never finished by the Author.

That he was cleped Perkin Revelour :

He was as ful of love and paramour

As is the hive ful of hony swete ;

Wel was the wenche with him mighte mete.

At every bridale would he sing and hoppe ;

He loved bet the tavernne than the shoppe ;

For whan ther any riding was in Chepe

Out of the shoppe thider wold he lepe,

And til that he had all the fight ysein,

And danced wel, he wold not come agein ;

And gadred him a meinie of his sort

To hoppe and sing, and maken swiche disport ;

And ther they setten fleven for to mete

To plain at the dis in swiche a strete ;

For in the Toun ne was ther no prentis

That fairer coude caste a pair of dis

Than Perkin coude, and therto he was fre

Of his dispence, in place of privetee ;

That fond his maister wel in his chaffare,

For often time he fond his box ful bare.

For sothly a prentis, a revelour,

That haunteth dis, riot and paramour,

His maister shal it in his shoppe abie,

Al have he no part of the minstralcie ;

For theft and riot they ben convertible,

Al can they play on giterne or ribible.

¶ 4375. *riding—in Chepe*] There were sometimes jousts in Cheapside. *Hollingsf.* v. ii. p. 348. But perhaps any procession may be meant. *Mss. Ash.* 1, 2, read *revel*.

¶ 4377. *And til*] *And* is added.

¶ 4394. *they play*] So *ms. C.* ; all the rest read *be*.

Revel and trouth, as in a low degree,
They ben ful wroth all day, as men may see.

5398

This joly prentis with his maister abode,
Til he was neigh out of his prentishode,
Al were he snibbed bothe erly and late,
And somtime lad with revel to Newgate :
But at the last his maister him bethought,
Upon a day whan he his paper sought,
Of a proverbe that saith this same word,
Wel bet is roten appel out of hord
Than that it rote alle the remenant :
So fareth it by a riotous servant ;
It is wel lasse harm to let him pace
Than he shende all the servants in the place :
Therefore his maister gaf him a quitance,
And bad him go, with forwe and with meschance.
And thus this joly prentis had his leve :
Now let him riot all the night or leve.

4400

4405

4411

And for ther n'is no thefe without a louke
That helpeth him to wasten and to fouke
Of that he briben can or borwe may,
Anon he sent his bed and his array
Unto a compere of his owen sort
That loved dis, and riot, and disport,
And had a wif that held for contenance
A shoppe, and swived for hire sustenance.

4415

4420

* * * * *

v. 4413. *a louke*] A receiver to a thief, *Sp. Sk.* This explanation, I believe, is a mere fancy, but I have nothing better to propose.

TH
O UR
The a
The fo
And th
He wi
Of Ap
And fa
Was as
That v
And th
That P
Dgree
And fo
It was
And fo
Lord
The fo
Now fo
Lefeth
Lordin
And ste
And wh
As doth
Descen
v. 442
meant to
course,

THE MAN OF LAWES PROLOGUE.

OUR Hoste saw wel that the brighte sonne
 The ark of his artificial day had renne
 The fourthe part and half an houre and more;
 And though he were not depe expert in lore
 He wiste it was the eighte-and-twenty day 4425

Of April, that is messager to May,
 And saw wel that the shadow of every tree
 Was as in lengthe of the same quantitee
 That was the body erect that caused it,
 And therfore by the shadow he toke his wit 4430
 That Phebus, which that shone so clere and bright,
 Degrees was five-and-forty clombe on hight;
 And for that day, as in that latitude,
 It was ten of the klok he gan conclude,
 And sodenly he plight his hors aboute. 4435

Lordings, quod he, I warne you all this route
 The fourthe partie of this day is gon :
 Now for the love of God and of Seint John
 Lefeth no time, as ferforth as ye may.
 Lordings, the time it wasteth night and day, 4440
 And steleth from us, what prively sleping,
 And what thurgh negligence in our waking,
 As doth the streme, that turneth never again,
 Descending fro the montagne into a plain.

¶ 4421. *Our Hoste saw wel*] Concerning the time of day
 meant to be pointed out in the following lines see the *Dis-*
course, 2^o 5.

Wel can Senek and many a philosophre 4443
 Bewailen time more than gold in coffre;
 For losse of catel may recovered be,
 But losse of time shendeth us, quod he.
 It wol not come again withouten drede,
 No more than wol Malkins maidenhede 4450
 When she hath lost it in hire wantonnesse:
 Let us not moulen thus in idelnesse.

Sire Man of Lawe, quod he, so have ye blis,
 Tell us a Tale anon, as forword is.
 Ye ben submitted thurgh your free assent 4455
 To stonde in this cas at my judgement.
 Acquiteth you now, and holdeth your behest;
 Than have ye don your devoir at the lest.

Hoste, quod he, *de par dieux jeo assente*,
 To breken forword is not min entente. 4460
 Behest is dette, and I wold hold it fayn
 All my behest, I can no better fayn.
 For swiche lawe as man yeveth another wight
 He shuld himselven usen it by right.
 Thus wol our text; but natheles certain 4465
 I can right now no thrifty Tale sain,
 But Chaucer (though he can but lewedly
 On metres and on riming craftily)

¶ 4450. *Malkins maidenbede*] Acommon phrase. *P. P.* fol. vii. a. b.;

Ye have no more merit of masse ne of houres
 Than *Malikin of hire maydenbede*, that no man desireth.

¶ 4467. *But Chaucer*] So mss. *C.* 1, *Ask.* 1, 2. In the edit. it had been strangely corrupted into *That*.

Hath f
 Of old
 And if
 In o bo
 For he
 Mo th
 In his
 What
 In you
 And fi
 Thife
 Who f

¶ 4.
 Alcyon
 for tom
 mss. *Fai*
 of the
 ed to it
 writing
 " sittin
 " cast
 " loved
 is very
 G. W.
 chesse;
 alludes

A
 T
 On the
 of
 U
 wherea
 about
 designe
 ner in
 compo

4443 Hath sayd hem in swiche English as he can
 Of olde time, as knoweth many a man; 4470
 And if he have not sayd hem, leve brother,
 In o book, he hath sayd hem in another :
 For he hath told of lovers up and down
 4450 Mo than Ovide made of mentioun
 In his *Epistolis*, that ben ful olde. 4475
 What shuld I tellen hem sin they ben tolde ?
 In youthe he made of Ceys and Alcyon,
 And fithen hath he spoke of everich on
 4455 Thise noble wives, and thise lovers eke,
 Who so that wol his large volume seke 4480

v. 4477. In youthe he made of Ceys] The story of Ceyx and Alcyone is related in the introduction to the poem which was for some time called The Dreame of Chaucer, but which, in the ms. *Fairf.* 16, and *Bod.* 638, is more properly entitled The Booke of the Duchesse. The following note, which has been prefixed to it in all the later editions, is in ms. *Fairf.* in the handwriting of John Stowe; "By the person of a mourning knight sitting under an oke is meant John of Gaunt, Duke of Lancaster, greatly lamenting the death of one whom he entirely loved, supposed to be Blanche the Duchesse." I believe John is very right in his conjecture. Chaucer himself, in his *Leg. of G. W.* 418, says, that he made The Deth of Blaunche the Duchesse; and in the poem now under consideration he plainly alludes to her name, ver. 948;

And faire white she hete;
 That was my ladys name right.

On the other hand the knight is represented, ver. 455, 6;

Of the age of foure-and-twenty yere,

Upon his berde but litel here.—

whereas John of Gaunt, at the death of Blanche in 1369, was about nine-and-twenty years of age. But this perhaps was a designed misrepresentation.—I will just observe that the manner in which Chaucer speaks of his own age at the time of this composition is a confirmation of what has been suggested in

Cleped The Seintes Legende of Cupide :
 Ther may he se the large woundes wide
 Of Lucrece, and of Bobylon Thisbe ;
 The swerd of Dido for the false Enee ;
 The tree of Phillis for hire Demophon ;
 The plaint of Deianire and Hermion,
 Of Adriane and Ysiphilee ;
 The barrene ile stonding in the see ;
 The dreint Leandre for his sayre Hero ;
 The tere of Heleine, and eke the wo
 Of Briseide and of Ladomia ;
 The crueltee of thee, Quene Medea,

the *Discourse*, &c. n. 3. that The Canterbury Tales were the work of his latest years. When the Duchess Blanch died he was one-and-forty, a time of life which, I believe, a man seldom calls his *youth*, till he is advanced at least twenty years beyond it.

¶ 4481. *The Seintes Legende of Cupide*] In the editt. it is called The Legende of Good Women; in ms. *Fairf.* 16, The legendis of ix Gode Women. According to Lydgate [*Prologue to the Boecace*] the number was to have been *nineteen*, and perhaps the Legende itself affords some ground for this notion; see p. 183. But this number was probably never completed, and the last story of Hypermetra is seemingly unfinished. — In the passage the Man of Lawe omits two ladies, *viz.* Cleopatra and Philomela, whose histories are in The Legende, and he enumerates eight others of whom there are no histories in The Legende as we have it at present: are we to suppose that these have been lost? — With respect to the time of Chaucer's writing The Legende see the *Discourse*, &c. n. 3.

¶ 4486. *The plaint of Deianire*] This reading is supported by several mss. of middling authority, but the better copy reads *Diane*, and ms. *A. Syane*. There is a nymph *Cydre* in [*Metam.* l. v.] who weeps herself into a fountain, but not love.

Thy litel children hanging by the hals
 For thy Jafon, that was of love so fals:
 O Hipermestra, Penelope, Alceste! 4495
 Your wifhood he commendeth with the beste.

But certainly no word ne writeth he
 Of thilke wicke ensample of Canace,
 That loved hire owen brother sinfully;
 (Of all swiche cursed stories I say Fy) 4500
 Or elles of Tyrius Appolonious,

How that the cursed king Antiochus
 Beraft his doughter of hire maidenhede,
 That is so horrible a tale for to rede,
 Whan he hire threw upon the pavement. 4505

And therfore he of ful avisement
 N'old never write in non of his sermons
 Of swiche unkinde abhominations:
 Ne I wol non reherse, if that I may,
 Out of my Tale how shal I don this day? 4510

We were loth to be likened douteles
 To Muses that men clepe Pierides,
 (Metamorphosces wote what I mene)
 But natheles I recche not a bene
 Though I come after him with hawebake; 4515
 Speke in prose, and let him rimes make.

[*4512. To Muses that men clepe Pierides*] He rather means,
 I think, the daughters of Pierus, who contended with the Muses,
 and were changed into pies. *Ovid. Metam. l. v.*

[*4515. with hawebake*] So ms. *A.* The other readings
 are—*hawee i bake*, ms. *A.* 1, 2.—*hawke bake*, B. C.—*bervy*

And with that word he with a sobre chere
Began his Tale, and sayde as ye shall here.

THE MAN OF LAWES TALE.

O Scathful harm, condition of poverté,
With thirst, with cold, with hunger, so confounded,
To asken helpe thee shameth in thin herte, 4521
If thou non ask, so sore art thou ywounded,
That veray nede unwrappeth al thy wound hid.
Maugre thin hed thou must for indigence
Or stele or begge, or borwe thy dispence. 4525

Thou blamest Crist, and sayst ful bitterly,
He misdeparteth richesse temporal;
Thy neighebour thou witest sinfully,
And sayst thou hast to litel and he hath all:
Parfay (sayst thou) somtime he reken shall, 4530
Whan that his tayl shal brennen in the glede,
For he nought helpeth needful in hir nede.

Herken what is the sentence of the wise,
Bet is to dien than have indigence,
Thy selve neighebour wol thee despise; 4535

*bake, B. 1. 1.—have twee bauke, F.—have twe bake, B. 3, HA.
have ybake, Ca. 2.—ibetwiche bath no lak, Ca. 1.—The reader
may take his choice of them.*

The Man of Lawes Tale] Lady Cusance, the Emperor's daughter of Rome, after her marriage with the Soudan of Surrey, through the malice of the Soudan's mother suffereth great trouble and misery with her young child Maurice, but yet in the end is restored to comfort.

v. 4534. *Bet is to dien*] This saying of Solomon is quoted in *Rom. de la Ro.* 8573, "Micux vault mourir que pauvres estre."

If thou be poure farewel thy reverence.
 Yet of the wise man take this sentence,
 Alle the dayes of poure men ben wicke;
 Beware therfore or thou come to that pricke.

If thou be poure thy brother hateth thee, 4540
 And all thy frendes fleen fro thee, alas!
 O riche marchants! ful of wele ben ye,
 O noble, o prudent folk! as in this cas,
 Your bagges ben not filled with ambes as,
 But with fuscink, that renneth for your chance; 4545
 At Cristenmasse mery may ye dance.

Ye seken lond and fee for your winniges;
 As wise folk ye knowen ail th'estat
 Of regnes; ye ben fathers of tidinges
 And tales both of pees and of debat: 4550
 I were right now of tales defolat,
 N'ere that a marchant, gon is many a yere,
 Me taught a Tale which that ye shull here.

In Surrie whilom dwelt a compaignie
 Of chapmen rich, and therto fid and trewe, 4555
 That wide were senten hir spicerie,
 Clothes of gold, and satins riche of hewe:
 Hir chaffare was so thrifty and so newe,
 That every wight hath deistee to chaffare
 With hem, and oke to sellen hem hir ware. 4560

Now sell it that the maisters of that fort
 Han shapen hem to Rome for to wende,
 Were it for chapmanhood or for disport,

Non other message wold they thider sende,
 Eut comen hemself to Rome, this is the ende; 4565
 And in swiche place as thought hem advantage
 For hir entente they taken hir herbergage.

Sejourned han these marchants in that toun
 A certain tyme, as fell to hir plesance :
 And so befell that the excellent renoun 4570
 Of the emperoures doughter, Dame Custance,
 Reported was with every circumstance
 Unto these Surrien marchants in swiche wise
 Fro day to day as I shal you devise.

This was the commun vois of every man : 4575
 Our emperour of Rome, God him se,
 A doughter hath that sin the world began,
 To reckon as wel hire goodnesse as beaute,
 N'as never swiche another as is she;
 I pray to God in honour hire sustene, 4580
 And wold she were of all Europe the quene.

In hire is high beaute withouten pride,
 Youthe withouten grenched or folie :
 To all hire werkes vertue is hire guide;
 Humbleste hath slaien in hire tyrannie : 4585
 She is mirroure of alle curtesie,
 Hire herte is veray chambre of holinesse,
 Hire hond ministre of fredom for almesse.

And al this vois was soth, as God is trewe;
 But now to purpos let us turne agein. 4590
 These marchants han don fraught hir shippes newe,

And whan they han this blisful maiden fein
 Home to Surrie ben they went ful fayn,
 And don hir nedes, as they han don yore,
 And liven in wele; I can say you no more. 4595

Now fell it that these marchants stood in grace
 Of him that was the Soudan of Surrie;
 For whan they came from any strange place
 He wold of his benigne curtesie
 Make hem good there, and besily espie 4600
 Tidings of fundry regnes, for to lere
 The wonders that they mighte seen or here.

Amonges other thinges specially
 These marchants han him told of Dame Custance
 So gret nobleste, in earnest seriously, 4605
 That this Soudan hath caught so gret plesance
 To han hire figure in his remembrance,
 That all his lust and all his besy cure
 Was for to love hire while his lif may dure.

Paraventure in thilke large book 4610
 Which that men clepe the Heven ywritten was
 With sterres, whan that he his birthe took,
 That he for love skuld han his deth, alas!
 For in the sterres, clerer than is glas,
 Is writen, God wot, who so coud it rede, 4615
 The deth of every man withouten drede.

In sterres many a winter therbeforn

¶ 4617. *In sterres*] This passage is imitated from the *Messagismus* of Bernardus Sylvestris, an eminent philosopher and

Was writ the deth of Hec̃tor, Achilles,
Of Pompey, Julius, or they were born;
The strif of Thebes, and of Hercules,
Of Sampson, Turnus, and of Socrates
The deth; but mennes wittes ben so dull
That no wight can wel rede it at the full.

4620

This Soudan for his prive councel sent,
And shortly of this matere for to pace,
He hath to hem declared his entent,
And sayd hem certain, but he might have grace
To han Custance, within a litel space
He n'as but ded, and charged hem in hie
To shapen for his lif som remedie.

4630

Diverse men diverse thinges saiden;
They argumentes casten up and down;
Many a subtil reson forth they laiden;

poet about the middle of the 12th century. *Fabric. Bibl. Med. Ætat. in v. Bernardus Carnotensis et Sylvestris.* I will transcribe here the original lines from ms. Bod. 1265;

*Præjacet in stellis series, quam longior ætas
Explicet et spatii temporis ordo suis,
Sceptra Phoronei, fratrum discordia Thebis,
Flamma Phœthontis, Deucalionis aqua.
In stellis Codri paupertas, copia Croesi,
Incestus Paridis, Hippolytique pudor.
In stellis Priami species, audacia Turni,
Sensus Ilyxeus, Herculeusque vigor.
In stellis pugil est Pollox et navita Typhis
Et Cicero rhetor et geometra Thales.
In stellis lepidum dictat Maro, Milo figurat,
Fulgurat in Latia nobilitate Nero.
Astra notat Persis, Ægyptus parturit artes,
Græcia docta legit, prælia Roma gerit.*

The four lines in Italicks are quoted in the margin of ms. G.

They speken of magike and abusyon;
 But finally, as in conclusion, 4635
 They cannot seen in that non avantage,
 Ne in non other way save mariage.

Than saw they therin swiche difficultee
 By way of reson, for to speke all plain,
 Because ther was swiche diversitee 4640
 Betwene hir bothe lawes, that they sayn
 They trowen that no Cristen prince wold fayn
 Wedden his child under our lawe swete,
 That us was yeven by Mahound our prophete.

And he answered, Rather than I lese 4645
 Custance I wol be cristened douteles:
 I mote ben hires, I may non other chese,
 I pray you hold your arguments in pees;
 Saveth my lif, and beth not reccheles
 To geten hire that hath my lif in cure, 4650
 For in this wo I may not long endure.

What nedeth greter dilatation?
 I say by tretise and ambassatrie,
 And by the Popes mediation,
 And all the chirche, and all the chevalrie, 4655
 That in destruction of Maumetrie,
 And in encrese of Cristes lawe dere,
 They ben accorded so as ye may here:

How that the Soudan and his baronage,
 And all his lieges, shuld ycristened be, 4660
 And he shal han Custance in mariage,

And certain gold, I n'ot what quantitee,
 And hereto finden sufficient suretee.
 The same accord is sworne on eyther side;
 Now, fair Custance, almighty God thee gide. 466j

Now wolden som men waiten, as I gesse,
 That I shuld tellen all the purveiance
 The which that the Emperour of his nobleffe
 Hath shapen for his doughter Dame Custance.
 Wel may men know that so gret ordinance 467o
 May no man tellen in a litel clause
 As was arraied for so high a cause.

Bishopes ben shapen with hire for to wende,
 Lordes, ladies, and knightes of renoun,
 And other folk ynow; this is the end: 467j
 And notified is thoroughout al the toun
 That every wight with gret devotioun
 Shuld prayen Crist that he this mariage
 Receive in gree, and spede this viage.

The day is comen of hire departing, 468o
 I say the woful day fatal is come
 That ther may be no longer taryng,
 But forward they hem dresen all and some.
 Custance, that was with forwe all overcome,
 Ful pale arist, and dreseth hire to wende, 468j
 For wel she seth ther n'is non other ende.

Alas! what wonder is it though she wept,
 That shal be sent to straunge nation
 Fro frendes that so tendrely hire kept,

And
 Of on
 Houf
 That
 Fac
 Thy y
 And y
 Over
 Custan
 Unto
 Ne sha
 Ala
 I must
 But C
 So yev
 I wret
 Wome
 And to
 I tro
 Or llio
 Ne at l
 That F
 N'as h
 v. 47
 the mll.
 without
 Or
 which m
 Or
 This last
 Rènes

And to be bounde under subjection 4690

Of on she knoweth not his condition?

Houfbondes ben all good, and han ben yore,

That knowen wives, I dare say no more.

4665 Fader, (she said) thy wretched child Custance,

Thy yonge doughter, fostered up so soft, 4695

And ye, my moder, my soveraine plesance

Over all thing, (out taken Crist on lost)

4670 Custance your child hire recommendeth oft

Unto your grace, for I shal to Surrie,

Ne shal I never seen you more with eye. 4700

Alas! unto the Barbare nation

I muste gon, sin that it is your will;

4675 But Crist, that starfe for our redemption,

So yeve me grace his hestes to fulfill,

I wretched woman no force though I spill: 4705

Women arn borne to thraldom and penance,

And to ben under mannes governance.

4680 I trow at Troye whan Pirrus brake the wall

Or Ilion brent, or Thebes the citee,

Ne at Rome for the harm thurgh Hanniball, 4710

That Romans hath venqueshed times three,

N'as herd swiche tendre weping for pitee

4685 v. 4709. *Or Ilion brent*] There is great confusion among the mss. in this line. I have made the best sense that I could, without departing too far from them. Ms. *A.* reads

Or whanne Ilion brende Thebes the citee,
which might lead one to conjecture,

Or whanne Philip brende Thebes the citee.

This last phrase is French. See *Froissart*, v. i. c. 225, "Dedans
"Rénes la cité et environ."

As in the chambre was for hire parting;
But forth she mote wheder she wepe or sing.

O firke moving cruel firmament!
With thy diurnal swegh that croudest ay,
And hurtlest all from est til occident,
That naturally wold hold another way,
Thy crouding set the heven in swiche array
At the begining of this fierce viage
That cruel Mars hath slain this marriage.

Infortunat ascendent tortuous,
Of which the lord is helpeles fall, alas!
Out of his angle into the derkest hous,
O Mars, o Atyzar! as in this cas;
O feble Mone! unhappy ben thy pas,
Thou knittest thee ther thou art not received,
Ther thou were wel fro thennes art thou weived.

Imprudent Emperour of Rome; alas!
Was ther no philosophre in al thy town?
Is no time bet than other in swiche cas?
Of viage is ther non electioun,
Namely to folk of high conditioun,

¶ 4725. *O Mars, o Atyzar*] So *ms. A.* Other *ms.* read *Atbasir, Atayzer, Attezer, Atzhr.* I am not astrologer enough to determine which is the right word. *Atizar*, Span. and *Atizer*, Fr. signify to light a fire, to inflame; but whether the sense can have any place here I am doubtful.

¶ 4732. *is ther non electioun*] In the margin of *ms. C.* is the following quotation: "Omnes concordati sunt, quia electiones sunt debiles, nisi in divitibus: habent enim illi, et cet debilitentur eorum electiones, radicem, i. nativum."

Nat whan a rote is of a birth yknowe?

Alas! we ben to lewed or to flow.

4735

To ship is brought this woful faire maid

Solempnely, with every circumstance :

Now Jesu Crist be with you all, she said.

Ther n'is no more, but Farewel, fair Cuslance.

She peineth hire to make good countenance ;

4740

And forth I let hire fayle in this manere,

And turne I wol againe to my matere.

The mother of the Soudan, well of vices,

Espied hath hire sones pleine entente,

How he wol lete his olde sacrifices;

4745

And right anon she for her conseil sente,

And they ben comen to know what she mente;

And whan assembled was this folk in fere

She set hire down, and sayd as ye shul here.

Lordes, (she sayd) ye known everich on

4750

How that my sone in point is for to lete

The holy lawes of our Alkaron,

Yeven by Goddes messager Mahomete;

But on avow to grete God I hete,

The lif shal rather out of my body ferte

4755

Than Mahometes lawe out of myn herte.

What shuld us tiden of this newe lawe

But thraldom to our bodies and penance,

And afterward in helle to ben drawe,

eorum, quæ confortat omnem planetam debilem in itinere," &c. It is taken from *Liber Electionum*, by one Zael, M. Harl. 80, Bod. 1648.

For we reneied Mahound our creance? 4763
 But, Lordes, wol ye maken assurance,
 As I shal say, assenting to my lore?
 And I shal make us sauf for evermore.

They sworn and assented every man
 To live with hire and die, and by hire stond; 4765
 And everich on, in the best wise he can,
 To strengthen hire shal all his frendes fond.
 And she hath this emprise ytaken in hond
 Which ye shull heren that I shal devise,
 And to hem all she spake right in this wise. 4770

We shul first seine us Cristendom to take;
 Cold water shal not greye us but a lite;
 And I shal swiche a feste and revel make
 That, as I trow, I shal the Soudan quite:
 For tho his wif be cristened never so white 4775
 She shal have nede to wash away the rede
 Though she a font of water with hire lede.

O Soudanneffe, rote of iniquitee,
 Virago thou Semyramee the second,
 O serpent under femininitee, 4780
 Like to the serpent depe in helle ybound,
 O feined woman! all that may confound
 Vertue and innocence, thurgh thy malice
 Is bred in thee, as nest of every vice.

O Sathan envious! sin thilke day 4785
 That thou were chased from our heritage,
 Wel knowest thou to woman the olde way:

4765 Thou madeſt Eva bring us in ſervage,
 Thou wolt ſordon this Criſten mariage :
 Thin inſtrument ſo (wala wa the while!) 4790
 Makeſt thou of women whan thou wolt begile.

This Soudanneſſe, whom I thus blame and warrie,
 4765 Let prively hire conſeil gon hir way :
 What ſhuld I in this Tale longer tarie ?

She rideth to the Soudan on a day, 4795

And ſayd him that ſhe wold reneie hire lay,

And Criſtendom of preſtes hondes ſong,

4770 Repenting hire ſhe Hethen was ſo long ;

Befeching him to don hire that honour

That ſhe might han the Criſten folk to feſt ; 4800

To pleſen hem I wol do my labour.

The Soudan ſaith, I wol don at your heſt,

4775 And kneeling thanked hire of that requeſt ;

So glad he was ne n'iſte not what to ſay,

She kiſt hire ſone, and home ſhe goth hire way.

Arrived ben theſe Criſten folk to lond 4806

In Surrie, with a gret ſolempne route,

4780 And haſtily this Soudan ſent his ſond

Fiſt to his mother and all the regne aboute,

And ſayd his wiſ was comen out of doute, 4810

And praide hem for to riden again the quene,

The honour of his regne to ſuſtene.

4785 Gret was the preſſe, and riche was th' array

Of Surriens and Romanes met in fere.

The mother of the Soudan riche and gay 4815

Volume II.

U

Received hire with all so glad a chere
 As any mother might hire doughter dere;
 And to the nexte citee ther beside
 A softe pas solempnely they ride.

Nought trow I the triumph of Julius,
 Of which that Lucan maketh swiche a boist,
 Was realler or more curious
 Than was th' assenblee of this blisful host;
 Butte this scorpion, this wicked goft,
 The Soudanneffe, for all hire flattering
 Cast under this ful mortally to sting.

The Soudan cometh himself sone after this
 So really, that wonder is to tell,
 And welcometh hire with alle joye and blis.
 And thus in mirth and joye I let hem dwell;
 The fruit of this matere is that I tell.
 Whan time came, men thought it for the best
 That revel stint, and men go to hir rest.

The time come is this olde Soudanneffe
 Ordeined hath the feste of which I tolde,
 And to the feste Cristen folk hem dresse
 In general, ya, bothe yonge and olde.
 Ther may men fest and realtee beholde,
 And deintees mo than I can you devise;
 But all to dere they bought it or they rise.

O foden wo, that ever art succeffour
 To wordly blis! spreint is with bitternesse

¶ 4841. *O foden wo*] I shall transcribe the following passage from the margin of ms. C. 1, though I know not from what author it is borrowed, as it confirms the readings adopted

Th' ende of the joye of our worldly labour :

Wo occupieth the fyn of our gladnesse.

Herken this conseil for thy liker nesse,

4845

Upon thy glade day have in thy minde

The unware wo of harm that cometh behinde.

For shortly for to tellen at a word,

The Soudan and the Cristen everich on

Ben all to-hewe and stiked at the bord

4850

But it were only Dame Custance alone.

This olde Soudanneffe, this curled crone,

Hath with hire frendes don this curled dede,

For she hireself wold all the contree lede.

Ne ther was Surrien non that was converted,

That of the conseil of the Soudan wot,

4856

That he n'as all to-hewe er he asterted ;

And Custance han they taken anon fote-hot,

And in a ship all steeles (God wot)

They han hire set, and bidden hire lerne sayle

4860

Out of Surrie againward to Itaille.

the text ; " Semper mundanæ lætitiæ tristitia repentina succedit. Mundana igitur felicitas multis amaritudinibus est re-
" spersa. Extrema gaudii luctus occupat. Audi ergo salubre
" consilium ; in die bonorum ne immemor sis malorum." The
editt. read, *O soudan wo, &c.*

v. 4858. *fote-bot*] Hastily, with all expedition. See *Gower*,
Conf. Amant. fol. 816 ;

And forth with all anon *fote bole*

He stak the cove—

See also R. R. 3827, " Haut le pied," in French, has the same
signification. *Cotgrave*, in v. ; so that I should suspect *bot*, in
our phrase, to be a corruption of *baut*.

A certain tresor that she thither ladde,
 And soth to sayn vitaille gret plentee,
 They han hire yeven, and clothes eke she hadde,
 And forth she sayleth in the salte see. 4865
 O my Custance! ful of benignitee,
 O Emperoures yonge doughter dere!
 He that is Lord of fortune be thy sere.

She blesseth hire, and with ful pitous vois
 Unto the crois of Crist thus sayde she: 4870
 O clere, o weleful auter, holy crois!
 Red of the Lambes blood ful of pitee,
 That wesh the world fro the old iniquitee,
 Me fro the fende and fro his clawes kepe
 That day that I shal drenchen in the depe. 4875

Victorious tree, protection of trewe,
 That only worthy were for to bere
 The King of heven with his woundes newe,
 The white Lamb, that hurt was with a spere;
 Flemer of fendes out of him and here 4880
 On which thy limmes faithfully extenden,
 Me kepe, and yeve me might my lif to amenden.

Yeres and dayes fleet this creature
 Thurghout the see of Grece, unto the Straite
 Of Maroe, as it was hire aventure: 4885
 On many a fory mele now may she baite;
 After hire deth ful often may she waite,
 Or that the wilde waves wol hire drive
 Unto the place ther as she shal arive.

Men mighten asken why she was not slain? 4890
Eke at the feste who might hire body save?

And I answer to that demand again,
Who saved Daniel in the horrible cave,
Ther every wight save he, master or knave,
Was with the leon frette or he asterte? 4895

No wight but God, that he bare in his herte.

God list to shew his wonderful miracle
In hire, for we shuld seen his mighty werkes:
Crist, which that is to every harm triacle,
By certain menes oft, as knowen clerkes, 4900
Doth thing for certain ende that ful derke is
To mannes wit, that for our ignorance
Ne can nat know his prudent purveiance.

Now sith she was not at the feste yslawe,
Who kepte hire fro the drenching in the see? 4905
Who kepte Jonas in the fishes mawe,
Til he was spouted up at Ninivee?

Wel may men know it was no wight but he
That kept the peple Ebraike fro drenching,
With drye feet thurghout the see passing. 4910

Who bade the foure spirits of tempest,
That power han to anoyen lond and see,
Both north and south, and also west and est,
Anoyen neyther see, ne lond, ne tree?
Sothly the commander of that was he 4915
That fro the tempest ay this woman kepte
As wel whan she awoke as whan she slepte.

Wher might this woman mete and drinke have?
 Three yere and more how lasteth hire vitaille?
 Who fed the Egyptian Mary in the cave 4910
 Or in desert? no wight but Crist *sans faille*.
 Five thousand folk it was as gret marvaille
 With loves five and fishes two to fede:
 God sent his soyson at hire grete nede.

She driveth forth into our ocean 4925
 Thurghout our wide see, til at the last
 Under an hold, that nempnen I ne can,
 Fer in Northumberlond, the wave hire cast,
 And in the sand hire ship stiked so fast
 That thennes wolde it not in all a tide: 4930
 The wille of Crist was that she shulde abide.

The Constable of the castle down is fare
 To seen this wrecke, and al the ship he sought,
 And fond this very woman ful of care;
 He fond also the tresour that she brought: 4935
 In hire langage mercy she besought,
 The lif out of hire body for to twinne,
 Hire to deliver of wo that she was inne.

A maner Latin corrupt was hire speche,
 But algate therby was she understond. 4940
 The Constable, whan him list no lenger seeche,
 This woful woman brought he to the lond.
 She kneleth down, and thanketh Goddes fond;
 But what she was she wolde no man seye
 For foule ne faire, though that she shulde deye. 4945

She said she was so mased in the see
 That she forgate hire minde, by hire trouth.
 The Conitable hath of hire so gret pitee,
 And eke his wif, that they wepen for routh:
 She was so diligent withouten slouth 4930
 To serve and plesen everich in that place
 That all hire love that loken in hire face.

The Constable and Dame Hermegild his wif
 Were Payenes, and that contree every wher;
 But Hermegild loved Custance as hire lif; 4935
 And Custance hath so long sojourned ther
 In orisons, with many a bitter tere,
 Til Jesu hath converted thurgh his grace
 Dame Hermegild, Constablesse of that place.

In all that lond no Cristen dorste route; 4940
 All Cristen folk ben fled fro that contree
 Thurgh Payenes, that conquereden all aboute
 The plagis of the north by lond and see.
 To Wales fled the Cristianitee
 Of olde Bretons dwelling in this ile; 4945
 Ther was hir refuge for the mene while.

But yet n'ere Cristen Bretons so exiled
 That ther n'ere som which in hir privitee
 Honoured Crist, and Hethen folk begiled,
 And neigh the castle swiche ther dwelten three: 4950
 That on of hem was blind, and might not see,
 But it were with thilke eyen of his minde,
 With which men mowen see whan they ben blinde.

Bright was the sonne as in that sommers day,
 For which the Constable and his wif also, 4975
 And Custance, han ytake the righte way
 Toward the see a furlong way or two,
 To plaien and to romen to and fro,
 And in hir walk this blinde man they mette,
 Croked and olde, with eyen fast yshette. 4980

In the name of Crist, (cried this blinde Breton)
 Dame Hermegild, yeve me my sight again.
 This lady wexe afraied of that foun,
 Lest that hire husbond, shortly for to sain,
 Wold hire for Jesu Cristes love have slain, 4985
 Til Custance made hire bold, and bad hire werche
 The will of Crist, as doughter of holy cherche.

The Constable wexe abashed of that sight,
 And sayde, What amounteth all this fare?
 Custance answered, Sire, it is Cristes might, 4990
 That helpeth folk out of the fendes snare:
 And so ferforth she gan our lay declare,
 That she the Constable, er that it were eve,
 Converted, and on Crist made him beleve.

This Constable was not lord of the place 4995
 Of which I speke, ther as he Custance fond,
 But kept it strongly many a winter space
 Under Alla King of Northumberlond,
 That was ful wise, and worthy of his hond
 Againe the Scottes, as men may wel here; 5000
 But tourne I wol againe to my matere.

Sathan, that ever us waiteth to begile,
 Saw of Cufstance all hire perfectioun,
 And cast anon how he might quite hire while,
 And made a yonge knight, that dwelt it that toun,
 Love hire so hote of foule affectioun, 5006
 That veraily him thought that he shuld spille
 But he of hire might ones han his wille.

He woeth hire, but it availeth nought;
 She wolde do no sinne by no wey; 5010
 And for despit he compassed his thought
 To maken hire on shameful deth to dey:
 He waiteth whan the Constable is away,
 And privily upon a night he crepte
 In Hermegildes chambre while she slepte. 5015

Wery, forwaked in hire orisons,
 Slepeth Cufstance, and Hermegilde also.
 This knight, thurgh Sathanas temptations,
 All softly is to the bed ygo,
 And cut the throte of Hermegilde atwo, 5020

¶. 5002.] The following plot of the knight against Constance, [from this ver. to ver. 5030,] and also her adventure with the steward [from ver. 5330 to ver. 5344,] are both to be found (with some small variations) in a story in the *Gesta Romanorum*, ch. 101, ms. *Harl.* 2270. Occleve has versified the whole story, as he has another from the same collection. *De Johanna et muliere mala*, ch. 54. *Ibid.* (cxx. edit.) See an excellent ms. of Occleve's works, *Bib. Reg.* 17, d. vi. The first poem begins, ---"In the Romain Jesses writen is thus:" the second, ---"Some time an emperour prudent and wise."

¶. 5004. *how he might quite hire while*] Her time, labour, &c. So in *The Leg. of Ariad.* v. ult. "the devel quite him his while."

And layd the bloody knif by Dame Custance,
And went his way, ther God yeve him mischance.

Sone after cometh this Constable home again,
And eke Alla, that king was of that lond,
And saw his wife despitously yslain, 5025
For which ful oft he wept and wrong his hond;
And in the bed the bloody knif he fond
By Dame Custance. Alas! what might she say?
For veray wo hire wit was all away.

To King Alla was told all this mischance, 5030
And eke the time, and wher, and in what wise,
That in a ship was fonden this Custance,
As here before ye han herd me devise :
The kinges herte of pitee gan agrife
Whan he saw so benigne a creature 5035
Falle in difese and in misaventure.

For as the lamb toward his deth is brought,
So stant this innocent befor the king :
This false knight, that hath this trefon wrought,
Bereth hire in hond that she hath don this thing : 5040
But natheles there was gret murmuring
Among the peple, and sayn they cannot gesse
That she had don so great a wickednesse ;

For they han seen hire ever so vertuous,
And loving Hermegild right as hire lif. 5045
Of this bare witnesse everich in that hous,
Save he that Hermegild flow with his knif.
This gentil king hath caught a gret motif

Of this witnes, and thought he wold enquire
Deper in this cas, trouthe for to lere.

5050

Alas! Custance, thou hast no champion,
Ne fighten canst thou not; so wala wa!

But he that starf for our redemption,
And bond Sathan, and yet lith ther he lay,
So be thy stronge champion this day:

5055

For but if Crist on thee miracle kithe
Withouten gilt thou shalt be flaine as swithe.

She set hire down on knees, and thus she sayde;

Immortal God! that favedest Susanne

Fro false blame, and thou merciful mayde,

5060

Mary i mene, doughter to Seint Anne,

Beforn whos child angels singen Ofsanne,

If I be gilteles of this felonie

My focour be, or elles shal I die.

Have ye not seen somtime a pale face

5065

(Among a prees) of him that hath ben lad

Toward his deth, wher as he geteth no grace,

And swiche a colour in his face hath had,

Men mighten know him that was so bestad

Amonges all the faces in that route,

5070

So stant Custance, and loketh hire aboute.

O quenes living in prosperitee,

Duchesses, and ye ladies everich on!

Haveth som routhe on hire adversitee:

An emperoures doughter stant alone;

5075

She hath no wight to whom to make hire mone.

O blood real, that stondest in this drede,
Fer ben thy frendes in thy grete nede!

This Alla king hath swiche compassioun,
As gentil herte is fulfilled of pitee, 5080
That fro his eyen ran the water down.

Now hastily do secche a book, quod he,
And if this knight wol sweren how that she
This woman flow, yet wol we us avise,
Whom that we wol that shal ben our justice. 5085

A Breton book, written with Evangiles,
Was set, and on this book he swore anon
She giltif was, and in the mene whiles
An hond him smote upon the nekke bone,
That doun he fell at ones as a stone, 5090
And both his eyen brost out of his face
In sight of every body in that place.

A vois was herd, in general audience,
That sayd, Thou hast defclandred gilteles
The doughter of holy chirche in high presence; 5095
Thus hast thou don, and yet hold I my pees.
Of this mervaille agast was all the pees;
As mased folk they stonden everich on
Eor drede of wreche, save Custance alone.

Gret was the drede and eke the repentance 5100
Of hem that hadden wronge suspicion
Upon this sely innocent Custance:
And for this miracle, in conclusion,
And by Custances mediation,

The king, and many another in that place, 5105
 Converted was, thanked be Cristes grace.

This false knight was slain for his untrouthe
 By judgement of Alla hastily;
 And yet Custance had of his deth gret routhe;
 And after this Jesus of his mercy 5110

Made Alla wedden ful solempnely
 This holy woman, that is so bright and shene;
 And thus hath Crist ymade Custance a quene.

But who was woful (if I shal not lie)
 Of this wedding but Donegild, and no mo, 5115
 The kinges mother, ful of tyrannie?
 Hire thoughte hire cursed herte braut atwo;
 She wolde not that hire sone had do so:
 Hire thoughte a despit that he shulde take
 So strange a creature unto his make. 5120

Me list not of the chaf ne of the stre
 Maken so long a tale as of the corn.
 What shulde I tellen of the realtee
 Of this mariage, or which cours goth beforne;
 Who bloweth in a trompe or in an horn? 5125
 The fruit of every tale is for to say;
 They ete and drinke, and dance, and sing, and play.

They gon to bed, as it was skill and right,
 For though that wives ben ful holy things,
 They mosten take in patience a night 5130
 Swiche maner necessities, as ben plesinges
 To folk that han ywedded hem with ringes,

And lay a lite hir holinesse aside
As for the time, it may no bet betide.

On hire he gat a knave childe anon, 5135
And to a bishop, and his Constable eke,
He toke his wif to kepe, whan he is gon
To Scotland ward, his fomen for to seke.
Now faire Custance, that is so humble and meke,
So long is gon with childe til that still 5140
She halt hire chambre, abiding Cristes will.

The time is come, a knave child she bere;
Mauricius at the fontstone they him calle.
'This Constable doth forth come a messenger,
And wrote unto his king that cleped was Alle, 5145
How that this blisful tidings is befallle,
And other tidings spedeful for to say.
He hath the lettre, and forth he goth his way.

This messenger, to don his advantage,
Unto the kinges mother rideth swithe, 5150
And salueth hire ful faire in his langage.
Madame, quod he, ye may be glad and blithe,
And thanken God an hundred thousand fithe;
My lady quene hath child, withouten doute,
'To joye and blisse of all this regne aboute. 5155

Lo here the lettre seled of this thing,
That I most bere in all the hast I may:
If ye wol ought unto your sone the king,
I am your servant bothe night and day.
Donegilde answerd, As now at this time nay; 5160

But here I wol all night thou take thy rest,
To-morwe wol I say thee what me left.

This messager drank sadly ale and wine,
And stolen were his lettres prively
Out of his box, while he slept as a swine; 5165
And contrefeted was ful subtilly
Another lettre, wrought ful sinfully,
Unto the king directe of this matere
Fro his Constable, as ye shal after here.

This lettre spake, the quene delivered was 5170
Of so horrible a fendliche creature,
That in the castle non so hardy was
That any while dorste therein endure:
The mother was an elfe by aventure
Ycome, by charmes or by forcerie, 5175
And everich man hateth hire compaignie.

Wo was this king whan he this lettre had sein,
But to no wight he told his sorwes fore,
But of his owen hand he wrote again;
Welcome the sonde of Crist for evermore 5180
To me, that am now lerned in his lore:
Lord, welcome be thy lust and thy plesance;
My lust I put all in thyn ordinance.

Kepeth this child, al be it foule or faire,
And eke my wif, unto min home coming: 5185
Crist whan him list may senden me an heire
More agreable than this to my liking.
This lettre he seled, prively weping,

Which to the messager was taken sone,
And forth he goth, ther is no more to done. 5190

O messager fulfilled of dronkenesse!
Strong is thy breth, thy limmes faltren ay,
And thou bewreiest alle secreneffe;
'Thy mind is lorne, thou janglest as a jay;
'Thy face is tourped in a new array: 5195
'Ther dronkenesse regneth in any route
'Ther is no conseil hid withquten doute.

O Donegild! I ne have non English digne
Unto thy malice and thy tirannie,
And therefore to the fende I thee resigne, 5200
Let him enditen of thy traitorie.

Fy, mannish, fy! o nay by God I lie;
Fy, fendliche spirit! for I dare wel telle
'Though thou here walke thy spirit is in helle.

This messager cometh fro the king again, 5205
And at the kinges modres court he light,
And she was of this messager ful fayn,
And plesed him in all that ever she might.
He dranke and wel his girdel underpight;
He slepeth and he snoreth in his gise 5210
All night until the sonne gan arise.

Eft were his lettres stolen everich on,
And contrefeted lettres in this wise.

¶ 5191. *O messager*] "Quid turpius ebrioso, cui factor in
"ore, tremor in corpore; qui promit stulta, prodit occultus
"cui mens alienatur, facies transformatur? nullum enim latet
"secretum ubi regnat ebrietas." *Marg. C. 1.*

5195 The king commanded his Constable anon,
Up peine of hanging and of high jewise, 5215
That he ne shulde soffren in no wise
Custance within his regne for to abide
Three daies and a quarter of a tide;

But in the same ship as he hire fond
5195 Hire and hire yonge sone, and all hire gere, 5220
He shulde put, and croude hire fro the lond,
And charge hire that she never est come there.
O my Custance! wel may thy ghost have fere,
And sleping in thy dreame ben in penance,
5200 Whan Donegild cast all this ordinance. 5225

This messager on morwe whan he awoke
Unto the castel halt the nexte way,
And to the Constable he the lettre toke;
And whan that he this pitous lettre sey
5205 Ful oft he sayd Alas, and wala wa! 5230
Lord Crist, quod he, how may this world endure,
So ful of sinne is many a creature?

O mighty God! if that it be thy will,
Sin thou art rightful juge, how may it be
5210 That thou wolt soffren innocence to spill, 5235
And wicked folk regne in prosperitee?
A! good Custance, alas! so wo is me,
That I mote be thy turmentour, or dey
On shames deth, ther is non other way.

Wepen both yong and old in al that place 5240
Whan that the king this cursed lettre sent:

And Custance with a dedly pale face
 The fourthe day toward the ship she went;
 But natheles she taketh in good entent
 The will of Crist, and kneling on the strond 5245
 She sayde, Lord, ay welcome be thy sond.

He that me kepte fro the false blame,
 While I was in the lond amonges you,
 He can me kepe fro harme and eke fro shame
 In the salt see, although I fe not how: 5250
 As strong as ever he was he is yet now:
 In him trust I, and in his mother dere,
 That is to me my fail and eke my stere.

Hire litel child lay weping in hire arm,
 And kneling pitously to him she said, 5255
 Pees, litel sone, I wol do thee no harm:
 With that hire couverchief of hire hed she braid,
 And over his litel eyen she it laid,
 And in hire arme she lulleth it ful fast,
 And into the heven hire eyen up she cast. 5260

Mother, quod she, and mayden, bright Marie!
 Soth is that thurgh womannes eggement
 Mankind was lorne, and damned ay to die,
 For which thy child was on a crois yrent:
 Thy blisful eyen saw all his turment, 5265
 Than is ther no comparison betwene
 Thy wo and any wo man may sustene.

Thou saw thy child yslain before thin eyen,
 And yet now liveth my litel child parfay:

Now, Lady bright! to whom all woful crien, 5270

Thou glory of womanhed, thou faire May!

Thou haven of refute, bright sterre of day!

Rew on my child, that of thy gentillesse

Rewest on every rewful in distresse.

O litel child, alas! what is thy gilt,

5275

That never wroughtest sinne as yet parde?

Why wol thin harde father have thee spilt?

O mercy, dere Constable! (quod she)

As let my litel child dwell here with thee;

And if thou darst not saven him fro blame,

5280

So kisse him ones in his fadres name.

Therwith she loketh backward to the lond,

And saide, Farewel, housbond routeles!

And up she rist, and walketh down the strond

Toward the ship; hire foloweth all the prees: 5285

And ever she praieth hire child to hold his pees,

And taketh hire leve, and with an holy entent

She bleffeth hire, and into the ship she went.

Vitailed was the ship, it is no drede,

Habundantly for hire a ful long space;

5290

And other necessities that shuld nede

She had ynow, heried be Goddes grace:

For wind and wether, almighty God purchase,

And bring hire home, I can no better say,

But in the see she driveth forth hire way.

5295

Alla the king cometh home sone after this

Unto his castel, of the which I told,

And asketh wher his wif and his child is;
 The Constable gan about his herte cold,
 And plainly all the matere he him told
 As ye han herd, I can tell it no better,
 And shewed the king his fele and his letter;

5300

And saide, Lord, as ye commanded me
 Up peine of deth, so have I don certain.
 This messager turmented was til he
 Moste beknowe, and tellen plat and plain
 Fro night to night in what place he had lain:
 And thus by wit and subtil enquering
 Imagined was by whom this harm gan spring.

5305

The hand was knowen that the lettre wrote, 5310
 And all the venime of this cursed dede,
 But in what wise certainly I n'ot.
 The effect is this, that Alla out of drede
 His moder slew, that moun men plainly rede,
 For that she traitour was to hire ligeance. 5315
 Thus endeth this old Donegild with meschance.

The sorwe that this Alla night and day
 Maketh for his wif and for his child also
 Ther is no tonge that it tellen may.
 But now wol I agen to Custance go, 5320
 That fleteth in the see in peine and wo
 Five yere and more, as liked Cristes sonde,
 Or that hire ship approched to the londe.

5320

Under an Hethen castel at the last,
 (Of which the name in my text I not find) 5325

5325

Custance and eke hire child the see up cast.

Almighty God, that saved all mankind,

Have on Custance and on hire child som mind,

That fallen is in Hethen hond estfone

In point to spill, as I shal tell you sone. 5330

Doun fro the castel cometh ther many a wight

To gauren on this ship and on Custance :

But shortly fro the castel on a night,

The lordes steward, (God yeve him meschance)

A theef that had reneyed our creance, 5335

Came into the ship alone, and said he wolde

Hire lemman be whether she wolde or n'olde.

Wo was this wretched woman tho begon;

Hire child cried, and she cried pitously;

But blisful Mary halpe hire right anon, 5340

For with hire strogling wel and mightily

The theef fell over bord al sodenly,

And in the see he drenched for vengeance;

And thus hath Crist unwearmed kept Custance.

O foule lust of luxurie! lo thin ende, 5345

Nat only that thou faintest mannes mind,

But veraily thou wolt his body shende.

Th' ende of thy werk, or of thy lustes blind,

Is complaining: how many may men find

That not for werk somtime, but for th' entent 5350

To don this sinne, ben eyther slain or shent?

v. 5345. *O foule lust*] "O extrema libidinis turpitudine, quæ non solum mentem effeminat, sed etiam corpus enervat: semper secuntur dolor et poenitentia post," *Spec. Mag. C. 1.*

How may this weke woman han the strength
Hire to defend again this renegade?

O Goliath! unmesurable of length,
How mighte David maken thee so mate? 5355
So yonge, and of armure so desolate,
How dorst he loken upon thy dredful face?
Wel may men seen it was but Goddes grace.

Who yaf Judith corage or hardinesse
To sleen him Holofernes in his tent, 5360
And to deliver out of wretchednesse
The peple of God? I say for this entent,
That right as God spirit of vigour sent
To hem, and saved hem out of meschance,
So sent he might and vigour to Custance. 5365

Forth goth hire ship thurghout the narwe mouth
Of Jubaltare and Septe, driving alway,
Somtime west, and somtime north and south,
And somtime est, ful many a wery day,
Til Cristes moder (blessed be she ay) 5370
Hath shapen thurgh hire endeles goodnesse
To make an end of all hire hevinesse.

Now let us stint of Custance but a throw,
And speke we of the Romane emperour,
That out of Surrie hath by lettres knowe 5375
The slaughter of Cristen folk, and dishonour
Don to his doughter by a false traitour,
I mene the cursed wicked Soudannesse,
That at the fest let sleen both more and lesse.

For which this emperour hath sent anon 5380
His senatour, with real ordinance,
And other lordes, God wote, many on,
On Surriens to taken high vengeance :
5355 They brennen, fleen, and bring hem to meschance,
Ful many a day : but shortly this is th' ende, 5385
Homward to Rome they shapen hem to wende.

This senatour repaireth with victorie
5360 To Rome ward, sayling ful really,
And met the ship driving, as saith the storie,
In which Custance sitteth ful pitoussly : 5390
Nothing ne knew he what she was, ne why
She was in swiche array, ne she wil sey
Of hire estat, though that she shulde dey.

5365 He bringeth hire to Rome, and to his wif
mouth He yaf hire, and hire yonge sonne also, 5395
And with the senatour she lad hire lif.
Thus can our Lady bringen out of wo
5370 Woful Custance, and many another mo :
And longe time dwelled she in that place
In holy werkes ever, as was hire grace. 5400

The senatoures wif hire aunte was,
But for all that she knew hire never the more :
5375 I wol no longer tarien in this cas,
But to King Alla, which I spake of yore,
That for his wif wipeth and fiketh fore, 5405
I wol returne, and let I wol Custance
Under the senatoures governance.

King Alla, which that had his moder slain,
 Upon a day fell in swiche repentance,
 That if I shortly tellen shal and plain, 5419
 To Rome he cometh to receive his penance,
 And putte him in the Popes ordinance
 In high and low, and Jesu Crist besought
 Foryeve his wicked werkes that he had wrought.

The same anon thurghout the toun is born, 5415
 How Alla king shal come on pilgrimage,
 By herbergeours that wenten him beforne,
 For which the senatour, as was usage,
 Rode him againe, and many of his linage,
 As wel to shewen his high magnificence 5420
 As to don any king a reverence.

Gret chere doth this noble senatour
 To King Alla, and he to him also:
 Everich of hem doth other gret honour;
 And so befell that in a day or two 5425
 This senatour is to King Alla go
 To feste, and shortly, if I shal not lie,
 Cusstances sone went in his compaignie.

Som men wold fain at requeste of Cusstance
 This senatour hath lad this child to feste: 5430
 I may not tellen every circumstance;
 Be as be may ther was he at the leste:
 But soth is this, that at his mothers heste
 Before Alla, during the metes space,
 The child stood, loking in the kinges face. 5435

This Alla king hath of this child gret wonder,
 And to the senatour he said anon,
 Whos is that faire child that stondeth yonder?
 I n'ot, quod he, by God, and by Seint John;
 A moder he/hath, but fader hath he non 5440
 That I of wote: but shortly in a stound
 He told Alla how that this child was found.

But God wot, quod this senatour also,
 So vertuous a liver in all my lif
 Ne saw I never as she, ne herd of mo 5445
 Of wordly woman, maiden, widewe or wif:
 Idare wel sayn hire hadde lever a knif
 Thurghout hire brest than ben a woman wikke;
 Ther is no man coude bring hire to that prikke.

Now was this child as like unto Custance 5450
 As possible is a creature to be:
 This Alla hath the face in remembrance
 Of Dame Custance, and theron mused he,
 If that the childes moder were aught she
 That is his wif, and prively he sighte, 5455
 And sped him fro the table that he mighte.

Parfay, thought he, fantome is in min hed;
 I ought to deme of skilful jugement
 That in the falte see my wif is ded.
 And afterward he made his argument; 5460
 What wot I if that Crist have hider sent
 My wif by see, as wel as he hire lent
 To my contree, fro thennes that she went?

And after noon home with the senatour
 Goth Alla, for to see this wonder chance. 5465
 This senatour doth Alla gret honour,
 And hastily he sent after Custance;
 But trusteth wel hire luste not to dance:
 Whan that she wiste wherfore was that sonde
 Unnethe upon hire feet she mighte stonde. 5470

Whan Alla saw his wif faire he hire grette,
 And wept that it was routhe for to see;
 For at the firste look he on hire sette
 He knew wel veraily that it was she;
 And she for sorwe as domb stant as a tree: 5475
 So was hire herte shette in hire distresse
 Whan she remembered his unkindenesse.

Twies she swouneth in his owen fight;
 He wepeth and him excuseth pitoufly:
 Now God, quod he, and all his halwes bright, 5480
 So wisly on my soule as have mercy,
 That of your harme as gilteles am I
 As is Maurice my sone, so like your face,
 Elles the fend me fetche out of this place.

Long was the sobbing and the bitter peine 5485
 Or that hir woful hertes mighten cese,
 Gret was the piteo for to here hem pleine,
 Thugh whiche pleintes gan hir wo encrese.
 I pray you all my labour to relese,
 I may not tell hir wo until to-morwe, 5490
 I am so wery for to speke of sorwe.

But finally, whan that the soth is wist,
 That Alla gilteles was of hire wo,
 I trow an hundred times han they kist,
 And swiche a blisse is ther betwix hem two, 5495
 That save the joye that lasteth evermo
 Ther is non like that any creature
 Hath seen or shal while that the world may dure.

Tho praied the hire husbond mekely,
 In releef of hire longe pitous pine, 5500
 That he wold pray hire fader specially
 That of his magestee he wold encline
 To vouchesauf som day with him to dine;
 She praied him eke he shulde by no way
 Unto hire fader no word of hire say. 5505

Som men wold sayn how that the child Maurice
 Doth this message until this emperour;
 But as I gesse Alla was not so nice,
 To him that is so soveraine of honour,
 As he that is of Cristen folk the flour, 5510
 Send any child, but it is bet to deme
 He went himself, and so it may wel seme.

This emperour hath granted gentilly
 To come to diinner as he him besoughte;
 And wel rede I he loked besily 5515
 Upon this child, and on his doughter thought.

¶ 5506. *Sommen wold sayn*] See Gower, *Conf. Amant* B. ii. fol. 35, b. 11, and the *Discourse*, *Ec.* § 15. In another circumstance which has been introduced with the same words, ver. 5429, our Author agrees with Gower, *ibid.* fol. 35, a. 1.

Alla goth to his inne, and as him ought
 Arraied for this feste in every wise
 As ferforth as his conning may suffice.

The morwe came, and Alla gan him dresse, 5520
 And eke his wif, this emperour to mete;
 And forth they ride in joye and in gladnesse;
 And whan she saw hire fader in the strete
 She light adoun and falleth him to fete.
 Fader, quod she, your yonge child Custance 5525
 Is now ful clene out of your remembrance.

I am your doughter, your Custance, quod she,
 That whilem ye han sent into Surrie;
 It am I, fader, that in the salte see
 Was put alone, and dampned for to die : 5530
 Now, goode fader, I you mercy crie;
 Send me no more into non Hethenesse,
 But thanketh my lord here of his kindenesse.

Who can the pitous joye tellen all
 Betwix hem thre sin they ben thus ymette ? 5535
 But of my Tale make an ende I shal,
 The day goth fast, I wol no longer lette.
 Thise glade folk to dinner ben yfette;
 In joye and blisse at mete I let hem dwell,
 A thousand fold wel more than I can tell. 5540

This child Maurice was sithen Emperour
 Made by the Pope, and lived Cristenly;
 To Cristes chirche did he gret honour:

*. 5527. *your Custance*] I have added *your* for the sake of
 the metre.

But I let all his storie passen by;
 Of Cufance is my Tale specially; 5545
 In the olde Romane gестes men may find
 Maurices lif, I bere it not in mind.

This King Alla, whan he his time fey,
 With his Cufance, his holy wif fo fwete,
 To Englund ben they come the righte wey, 5550
 Ther as they live in joye and in quiete :
 But litel while it lasteth I you hete ;
 Joye of this world for time wol not abide,
 Fro day to night it changeth as the tide.

Who lived ever in swiche delite o day 5555
 That him ne meved eyther conscience,
 Or ire, or talent, or som kin affray,
 Envie, or pride, or passion, or offence?
 I ne say but for this end this sentence,
 That litel while in joye or in plesance 5560
 Lasteth the blisse of Alla with Cufance.

For Deth, that taketh of hie and-low his rente,
 Whan passed was a yere, even as I gesse,
 Out of this world this King Alla he hente,

¶. 5552. *But litel while*] In *Marg. C. 1*, "A mane usque ad
 "vesperem mutabitur tempus. tenent tympanum et gaudent
 "ad sonum organi," &c.

¶. 5555. *Who lived ever*] *Ibid.* "Quis unquam unicam diem
 "totam in sua dilectione duxit jocundam? quem in aliqua
 "parte diei reatus conscientie, viz. impetus irae, vel motus
 "concupiscentie non turbavit; quem livor, vel ardor avari-
 "tie, vel tumor superbie non vexavit, quem aliqua jactura,
 "vel offensa, vel passio non commoverit," &c.

For whom Cufiance hath ful gret hevenesse; 5565
Now let us praïen God his foule bleffe:
And Dame Cufiance, finally to fay,
Toward the toun of Rome goth hire way.

To Rome is come this holy creature,
And findeth ther hire frendes hole and found; 5570
Now is she fcaped all hire aventure:
And whan that she hire fader hath yfound
Doun on hire knees falleth she to ground,
Weping for tenderneffe in herte blithe,
She herieth God an hundred thousand fithen. 5575

In vertue and in holy almesse dede
They liven alle, and never afonder wende;
Till deth departeth hem this lif they lede:
And fareth now wel, my Tale is at an ende.
Now Jefu Crift, that of his might may fende. 5580
Joye after wo, governe us in his grace,
And kepe us alle that ben in this place. 5582



CONTENTS.

	Page
Prologue to Canterbury Tales,	5
The Knightes Tale,	36
The Milleres Prologue,	151
The Milleres Tale,	154
The Reves Prologue,	185
The Reves Tale,	189
The Cokes Prologue,	208
The Cokes Tale,	210
The Man of Lawes Prologue,	213
The Man of Lawes Tale,	218

From the APOLLO PRESS,
by the MARTINS,
Sep. 28. 1782.

END OF VOLUME SECOND.



CONTENTS

1	Introduction
2	Chapter I
3	Chapter II
4	Chapter III
5	Chapter IV
6	Chapter V
7	Chapter VI
8	Chapter VII
9	Chapter VIII
10	Chapter IX
11	Chapter X
12	Chapter XI
13	Chapter XII
14	Chapter XIII
15	Chapter XIV
16	Chapter XV
17	Chapter XVI
18	Chapter XVII
19	Chapter XVIII
20	Chapter XIX
21	Chapter XX
22	Chapter XXI
23	Chapter XXII
24	Chapter XXIII
25	Chapter XXIV
26	Chapter XXV
27	Chapter XXVI
28	Chapter XXVII
29	Chapter XXVIII
30	Chapter XXIX
31	Chapter XXX
32	Chapter XXXI
33	Chapter XXXII
34	Chapter XXXIII
35	Chapter XXXIV
36	Chapter XXXV
37	Chapter XXXVI
38	Chapter XXXVII
39	Chapter XXXVIII
40	Chapter XXXIX
41	Chapter XL
42	Chapter XLI
43	Chapter XLII
44	Chapter XLIII
45	Chapter XLIV
46	Chapter XLV
47	Chapter XLVI
48	Chapter XLVII
49	Chapter XLVIII
50	Chapter XLIX
51	Chapter L
52	Chapter LI
53	Chapter LII
54	Chapter LIII
55	Chapter LIV
56	Chapter LV
57	Chapter LVI
58	Chapter LVII
59	Chapter LVIII
60	Chapter LIX
61	Chapter LX
62	Chapter LXI
63	Chapter LXII
64	Chapter LXIII
65	Chapter LXIV
66	Chapter LXV
67	Chapter LXVI
68	Chapter LXVII
69	Chapter LXVIII
70	Chapter LXIX
71	Chapter LXX
72	Chapter LXXI
73	Chapter LXXII
74	Chapter LXXIII
75	Chapter LXXIV
76	Chapter LXXV
77	Chapter LXXVI
78	Chapter LXXVII
79	Chapter LXXVIII
80	Chapter LXXIX
81	Chapter LXXX
82	Chapter LXXXI
83	Chapter LXXXII
84	Chapter LXXXIII
85	Chapter LXXXIV
86	Chapter LXXXV
87	Chapter LXXXVI
88	Chapter LXXXVII
89	Chapter LXXXVIII
90	Chapter LXXXIX
91	Chapter LXXXX
92	Chapter LXXXXI
93	Chapter LXXXXII
94	Chapter LXXXXIII
95	Chapter LXXXXIV
96	Chapter LXXXXV
97	Chapter LXXXXVI
98	Chapter LXXXXVII
99	Chapter LXXXXVIII
100	Chapter LXXXXIX
101	Chapter LXXXXX
102	Chapter LXXXXXI
103	Chapter LXXXXXII
104	Chapter LXXXXXIII
105	Chapter LXXXXXIV
106	Chapter LXXXXXV
107	Chapter LXXXXXVI
108	Chapter LXXXXXVII
109	Chapter LXXXXXVIII
110	Chapter LXXXXXIX
111	Chapter LXXXXXX
112	Chapter LXXXXXXI
113	Chapter LXXXXXXII
114	Chapter LXXXXXXIII
115	Chapter LXXXXXXIV
116	Chapter LXXXXXXV
117	Chapter LXXXXXXVI
118	Chapter LXXXXXXVII
119	Chapter LXXXXXXVIII
120	Chapter LXXXXXXIX
121	Chapter LXXXXXXX
122	Chapter LXXXXXXXI
123	Chapter LXXXXXXII
124	Chapter LXXXXXXIII
125	Chapter LXXXXXXIV
126	Chapter LXXXXXXV
127	Chapter LXXXXXXVI
128	Chapter LXXXXXXVII
129	Chapter LXXXXXXVIII
130	Chapter LXXXXXXIX
131	Chapter LXXXXXXX
132	Chapter LXXXXXXXI
133	Chapter LXXXXXXII
134	Chapter LXXXXXXIII
135	Chapter LXXXXXXIV
136	Chapter LXXXXXXV
137	Chapter LXXXXXXVI
138	Chapter LXXXXXXVII
139	Chapter LXXXXXXVIII
140	Chapter LXXXXXXIX
141	Chapter LXXXXXXX
142	Chapter LXXXXXXXI
143	Chapter LXXXXXXII
144	Chapter LXXXXXXIII
145	Chapter LXXXXXXIV
146	Chapter LXXXXXXV
147	Chapter LXXXXXXVI
148	Chapter LXXXXXXVII
149	Chapter LXXXXXXVIII
150	Chapter LXXXXXXIX
151	Chapter LXXXXXXX
152	Chapter LXXXXXXXI
153	Chapter LXXXXXXII
154	Chapter LXXXXXXIII
155	Chapter LXXXXXXIV
156	Chapter LXXXXXXV
157	Chapter LXXXXXXVI
158	Chapter LXXXXXXVII
159	Chapter LXXXXXXVIII
160	Chapter LXXXXXXIX
161	Chapter LXXXXXXX
162	Chapter LXXXXXXXI
163	Chapter LXXXXXXII
164	Chapter LXXXXXXIII
165	Chapter LXXXXXXIV
166	Chapter LXXXXXXV
167	Chapter LXXXXXXVI
168	Chapter LXXXXXXVII
169	Chapter LXXXXXXVIII
170	Chapter LXXXXXXIX
171	Chapter LXXXXXXX
172	Chapter LXXXXXXXI
173	Chapter LXXXXXXII
174	Chapter LXXXXXXIII
175	Chapter LXXXXXXIV
176	Chapter LXXXXXXV
177	Chapter LXXXXXXVI
178	Chapter LXXXXXXVII
179	Chapter LXXXXXXVIII
180	Chapter LXXXXXXIX
181	Chapter LXXXXXXX
182	Chapter LXXXXXXXI
183	Chapter LXXXXXXII
184	Chapter LXXXXXXIII
185	Chapter LXXXXXXIV
186	Chapter LXXXXXXV
187	Chapter LXXXXXXVI
188	Chapter LXXXXXXVII
189	Chapter LXXXXXXVIII
190	Chapter LXXXXXXIX
191	Chapter LXXXXXXX
192	Chapter LXXXXXXXI
193	Chapter LXXXXXXII
194	Chapter LXXXXXXIII
195	Chapter LXXXXXXIV
196	Chapter LXXXXXXV
197	Chapter LXXXXXXVI
198	Chapter LXXXXXXVII
199	Chapter LXXXXXXVIII
200	Chapter LXXXXXXIX

END OF VOLUME

1875
JAN 10
1876

